

OPINION GROWS RETALIATION WAS MAJOR BLUNDER

LONDON (NJP) — The Israel correspondent of the Jewish Chronicle here has declared that a division of opinion exists in the cabinet over the wisdom of the recent retaliatory attack on Syria. The correspondent says that the foreign affairs debate in the Knesset which will be held Monday, Jan. 2, is extraordinary in view of the fact that it has been set by the cabinet, when usually it results from demands from the opposition.

In the same issue, the Chronicle's diplomatic correspondent terms the attack on Syria a "blunder."

"A REALISTIC APPRAISAL of the present diplomatic situation in which Israel finds herself shows clearly that the raid on the Syrian posts east of the Sea of Galilee was a diplomatic blunder, whatever the military and psychological justification of the action might have been."

In an editorial in the same edition, the paper asks, "Does Retaliation Pay?"

After listing the justification for the action, the editorial continues:

"THE ISRAELIS MAY DECLARE that foreign public opinion does not concern them. But this cannot be true, for in the last resort they are largely dependent for their existence upon the good will of the peoples of the democratic countries. It must also be apparent that actions of this kind frequently have an adverse effect on the diplomatic relations of Israel with foreign countries."

"Although diplomats and politicians do not always express themselves publicly in these matters, it is generally known that this last attack had a very unfortunate effect upon Mr. Dulles just at the moment when Mr. Sharett was hoping to obtain a concession of arms from the United States. In France, too, the news of the attack was very ill received; again at the same moment as negotiations were proceeding for not insubstantial supplies of military equipment."

"THE WESTERN REACTION to these reprisals is not due to disapproval of Israeli self-defense, the need for which is, of course, generally acknowledged, but to the manner in which they are undertaken. Thus, the Galilee raid earned from one of Israel's staunchest friends in the British press the comment that the latest Israeli army action, whatever its effect, was 'thoroughly reprehensible.'"

"Nor is it possible in these matters to overlook another aspect of their effect on the Arab States. Each time retaliatory raids are undertaken they tend to unite all the Arab countries and to reinforce them in their determination not to recognize Israel. These are some of the factors which, from a purely practical point of view, should be taken into consideration when estimating the advantages and disadvantages of retaliatory action."

"They do not take into account the moral values which are summarized in the Sixth Commandment. Whatever may be the attitude of Israelis in these matters, public opinion abroad frequently finds it difficult to believe that the full effects of these military actions are thought out by Mr. Ben-Gurion before he orders their execution."

Xmas In School Issue Explodes In Linden, NJ

JERSEY CITY, N. J. (NJP)—The move to teach religion in the city public schools is dead.

Even as Rabbis and Protestant ministers throughout the city formed a committee to fight the proposal made by former Mayor John V. Kenny, the Jersey City Board of Education was notified this week by its legal researchers that the teaching of particular creeds in tax-supported facilities is a violation of the law.

A spokesman for the school system said that teachers will be urged to heighten their emphasis on spiritual and moral values.

But Jewish, Protestant and Catholic teachers will not be asked to give instruction in their respective religions to students who are members of their respective faiths.

That was Kenny's original proposal, which he made in a speech at a local Catholic church Holy Name Society breakfast. Such a program, he maintained, would help in the fight against juvenile delinquency.

LINDEN, N. J. (NJP)—Jews were charged with seeking to dominate public school practices at a fiery meeting of the Board of Education here.

Rabbi Aharon Shapiro, of Congregation Anshe Chesed, told The Post that some of his members, many of whom have been residents of Linden for 30 and 40 years, were shocked at the apparently un-American and anti-Semitic expressions which marked the explosive meeting.

THE BOARD meeting took up the matter of the one local school in eleven in which the principal ruled against a nativity scene in the Christmas assembly. The principal is a Jew. He is substituting for the regular principal who is ill as a result of a heart attack. The school's Jewish pupils total about 20 per cent of the student body.

Shouts of "this is a Christian country" disrupted the meeting after a Jewish attorney emphasized that a request for religious celebrations in the public schools violated the principle of separation of church and state. When he said this is a non-sectarian country, he was shouted down.

The board is composed of two Catholic members, two Protestants and a Jew. One of the Catholic members made the accusation that Jews were attempting to dominate school practices.

THE JEWISH position was assailed by one speaker who pointed out that the Jews celebrate Hanuka in the public schools, and asked why the Christians can't have their traditional Christmas celebration including the nativity scene.

The board deferred decision on the issue until after the holidays.

The local Knights of Columbus called a rally for last Sunday at which a petition was passed calling on the mayor to call a special meeting of the board of education to formulate policy immediately.

Rabbi Shapiro, in his regular bulletin issued following the meeting, recommended that Hanuka celebrations in the schools be dropped. He said the Hanuka celebrations served as a wedge for non-Jews to insert more sectarianism into the public school, and asserted that its observance in the public schools was a violation of state law.

Linden has a Jewish population of 1,000 families.

Rabbi Defends Mixed Seating

NEWARK (NJP)—The Rabbinical Council of America's statement lauding nine rabbis for their fight to avert mixed seating in their synagogues (NJP, Dec. 9, '55) was ridiculed this week by Rabbi Louis M. Levitsky of Oheb Shalom here. The Rabbinical Council said the rabbis "fought . . . to stymie the movement toward assimilation and Christianization."

Writing in his bulletin, Rabbi Levitsky asserted that in his 33 years in two congregations with mixed seating, no one in either of them had been Christianized. He went on to praise his "own mixed seating congregation" for attending a "genuinely warm and truly devotional Sabbath service," for flocking to the congregation's study groups, for giving their children "an intensive Jewish education," and for "purchasing such books as the new English translation of Saadia and Maimonides."

He added that "this mixed seating congregation in Newark, which is to lead to 'assimilation and Christianization,' gives the American Jewish community some of its most devoted leaders."

Wait Until July To Raise Xmas Issue

NEW YORK (NJP)—The fight against Christmas celebrations in the school should not be made around the holiday season, the American Jewish Committee advised this week, in its COMMITTEE REPORTER.

Recommending that July is the time to bring up such issues, the Reporter stated that the man "who objects to some aspect of a Christmas observance at Christmas-time is unlikely to get anything accomplished—with the possible exception of incensing his neighbors. . . ."

Discussing Hanuka celebrations in the schools, the article suggests that "it is generally inadvisable to recommend a Hanuka program to teachers or school officials."

Sands Point Synagog Loses Zoning Fight

SANDS POINT, N. Y. (NJP)—The long fight of the Sands Point Community Synagogue to build a synagogue here suffered a setback when the Brooklyn Appellate Division upheld a ruling of the village board of zoning appeals.

Nathaniel Hess, synagogue president, promised that the decision would be taken to the Court of Appeals.

Meanwhile, the Garden City Jewish Center, also on Long Island, was reported to have encountered "zoning difficulties." The congregation now worships at Adelphi College.

Jewish Physician Gets Cabinet Post

NEW YORK (NJP)—A report from the World Jewish Congress office in Algiers states that Dr. Ben Zequen, a physician, has been named to the Moroccan Cabinet. Ben Zequen, who was given the portfolio of Posts and Telegraph, is a member of the Central Committee of the World Jewish Congress in Morocco.

Immigration Even From U. S. Israel

WASHINGTON, D. C.—About the same number of Israelis immigrated to the United States during the last fiscal year as Americans emigrated to Israel. This is the view of the State Department source which expressed the opinion that the flow was about even both ways. A total of 147 Israelis immigrated to the United States during the year.

WON'T TAKE MONEY FROM ANTI-ZIONISTS

'ICHUD' Rejects Financial Aid from Council

By S. ITZHAKI
Jewish Post Correspondent

TEL AVIV (NJP) — Prof. Ernst Simon, a leader of the Arab Friendship League, whose Hebrew title is the "Ichud," has rejected proffered financial support from Rabbi Elmer Berger, executive vice-president of the American Council for Judaism.

In a lengthy article published in the daily paper, Haaretz, Prof. Simon, who was a friend and supporter of the late Dr. Judah Magnes in his efforts to bring about Arab-Jewish cooperation in Palestine, declared flatly, "We refuse to accept financial support from an anti-Zionist body."

"Although we believe that both hatred to Arabs as well as exaggerated Israeli nationalism prevent peace and bring us even nearer to war, we also believe



DR. ELMER BERGER
Offers To Help



DR. ERNST SIMON
Hits "Blind Anti-Zionism"

that blind anti-Zionism throws us far away from any peaceful settlement of the Arab-Israeli conflict," he added. The Ichud group has recently

issued a number of appeals "for peace between Israel and Arabs." The Communist daily Kol Haam featured the appeals in a recent issue.

Negev's Oil, Copper, Etc., Valuable, But Phosphate Tops Them All

By LEO HEIMAN

Jewish Post Correspondent

HAIFA (NJP)—Frank Carpenter, a Texan who is in charge of all oil prospecting in the Negev, believes that with the right kind of management, the area could become just as rich as an average Texas county.

Carpenter, who has just completed a six weeks' tour of the desert in a jeep under heavy armed escort named the valuable minerals to be found in the Negev as oil, potash, copper, mica and alumina clay.

HOWEVER, he asserted that the Negev's most important product is phosphate.

In complete agreement with Carpenter is Brig. Gen. Shlomo Shamir, boss of the Negev Phosphates Company. Shamir asserted recently that "the Negev phosphates are Israel's mineral of the future. Our scientists have already found out a way to produce uranium out of the Negev phosphates, and this, in the long run, is going to prove

even more important than the oil we have found.

General Shamir, lately Commander-in-Chief of the Israel Air Force, also announced the beginning of the production of explosives, superphosphate fertilizers, plastic materials, photography chemicals, sulphur and phosphorus out of the Negev phosphates, which were regarded as a poor man's fertilizer until a few years ago.

LAST WEEK, the Negev Phosphates Company's monthly production passed the 10,000-ton mark and a new power station was opened at the company's big new plant, built with German reparations money at Oron, south of Beersheba, the Negev capital. The plant is the second in the series of phosphate plants. A third will produce superphosphates for export to Japan and other Far East countries which would like to buy this excellent Israel-made chemical fertilizer.

Phosphate imports from abroad, mostly from French North Africa and the United States cost Israel \$12 million a year until a short time ago.

This is a net saving now because the Negev phosphate production not only covers all of Israel's needs, but the surplus was sold for \$6.5 million during 1956.

THE BIG BOOST to Negev phosphate development was given by the Negev railroad to Beersheba, whose construction reminded one of the Pacific railroad construction in the United States following the Civil War. The United States builders had to push the rails through wild country, beating off Indian attacks at the same time. The difference here was that it was the Arabs who attacked. With a branch line running to Oron, the phosphates are being sent by the railroad direct to Haifa, to be processed at the giant \$30 million plant of the Fertilizers and Chemicals Company and exported abroad.

A new plant to produce 55,000 tons of sulphuric products a year from the Negev phosphates is also being built at Haifa. A third processing plant is planned for Beersheba and a fourth for Eilat.

ZIM TO BOAST WORLD'S MOST MODERN FLEET BY '57

NEW YORK (NJP)—Americans will begin to feel the impact of Israel's modern ocean-going fleet more and more, with announcement of new vessels and expanded service by ZIM Israel Navigation Co., Ltd.

Dr. N. Wydra, the company's managing director, who left here for Hamburg, where a sister ship to the S.S. Israel will soon be launched, announced the new service. It will include:

- Winter luxury cruises from New York to the Caribbean by one-class passenger liners, beginning in the winter of 1956-57.

- Passenger sailings every three weeks from New York direct to Haifa, with calls at Naples, by the new 19-knot liners "Israel" and "Zion."

- Cargo sailings from New

York, Baltimore and Philadelphia by the same vessels, supplemented by modern passenger-carrying freighters as the volume of the traffic demands.

- Monthly general cargo sailings from U. S. Gulf and South Atlantic ports direct to Israel by three modern 15-16-knot freighters, each with de luxe accommodations for 12 passengers.

- Regular bulk cargo service

from U. S. Gulf ports to Israel with sailings approximately every six weeks.

By the middle of next year, the Zim Lines will have a fleet of 23 passenger and cargo ships, including 11 completed in 1955-56 and five others built between 1949 and 1951, Dr. Wydra said. By the end of the year, all older units will have been replaced and the company will be operating one of the most modern fleets in the world.

POSTAL RAISE POSTPONED

JERUSALEM — The Finance committee of the Knesset decided recently to postpone the proposed increase in inland postal rates which was to take effect Jan. 1.

FRIENDS OF MIDDLE EAST HIT ON VOTE CHARGE

NEW YORK (NJP)—Noting that United States anti-Semites have joined with Arab propagandists to accelerate the spread of anti-Semitism, the American Jewish Committee this week took notice of the activities of the American Friends of the Middle East. The AFME has the moral support of the American Council for Judaism.

In the current issue of its Committee Reporter, the Committee deplored the adoption "by more respectable elements of American public opinion," such as the American Friends of the Middle East, of the false charge of a so-called "Jewish vote." The publication, which is the national newsletter of the Committee, noted, however, that the AFME "has scrupulously shunned identification with any anti-Semitic group. It added that its director had repudiated anti-Semitism as well as anti-Arabism.

THE ARTICLE DECLARED that "there is no doubt that Arab propagandists are seeking by the use of anti-Semitic propaganda to weaken the status of Jews in America." It claimed that such propaganda was "obstructing the development of a sound American policy for the Middle East."

"The American Jewish Committee is a non-Zionist organization," the article continued, "but it deeply resents any implication that Zionists or other Jews in the United States are disloyal to their country."

THE ARTICLE CHARGED that Arab diplomats are the worst offenders. Arab diplomats, the article points out, "for years have been using the forum of the United Nations for similar attacks on American Jews, accusing them of 'dual loyalty,' 'dual nationality,' 'dual allegiance.'"

The publication reported that among the anti-Semites who have jumped on the Arab bandwagon are Gerald L. K. Smith, and Conde McGinley, in addition to such organizations "as the openly Hitlerite National Renaissance Party."

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IN NEW YORK...



COMING EVENTS

Exhibit dedicated to "The Jews and Medicine." Display of literature dealing with relationship of Jews and Judaism to the medical arts from the Bible to modern times. Mendel Gottesman Library of Yeshiva University, Amsterdam Ave. and 186th St.

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Israel Health Exhibition, Kupat Holim. Auspices of the National Committee for Labor Israel, 214 W. 57th St.

Sunday, Jan. 8. Testimonial Dinner of the Yeshiva Torah Vodaath and Mesivta, honoring Louis J. Gribetz, attorney. Grand Ballroom of the Waldorf Astoria.

THEATRE and MUSIC

Tuesday, Jan. 3. Galimen String quartette in first of series of three concerts. YMHA Lexington Ave. and 92d St. 8:40. Saturday, Jan. 7. Budapest String quartette. Guest artist, Myra Hess. YMHA Lexington Ave. and 92d St. 8:40. Sunday, January 8. Program of Israeli folk dances for children. New and old dances from Israel. Junior Entertainment series. YMHA Lexington Ave. and 92d St. 3 p. m.

"The Farblongjete Honeymoon," starring Molly Picon. In Yiddish. Palace Theatre. East New York ave. and Strauss st. Brooklyn. 8:30 p. m.

"Hill 24 Doesn't Answer," first major film produced in Israel in the English language. World Theatre, 153 W. 49th St.

"The Diary of Anne Frank," starring Joseph Schildkraut. Cort Theatre, 48th st. East of Broadway. 8:40. Matinees Wednesday and Saturday.

"Highway Robbery," comedy of present-day life in Israel. In English. Presented by the

Heritage Players. President Theatre, 247 W. 48th st.

CULTURAL

Tuesday, Jan. 10. Lecture on Jewish Values as Reflected in the Interpretation of the Torah by the Rabbis of the Talmud. Speaker, Dr. Leo Jung. Jewish Omnibus Series, YMHA Lexington Ave. and 92d St. 8:40.

ART

Jewish Museum Exhibits. Early American Synagogues and The Synagogue Today; Jewish Ceremonial Art of Europe and the Near East; The World of the Lower East Side. Jewish Museum, 5th ave. at 92d St. Monday, Thursday, 1-5 p. m.; Sunday, 11 a. m.-6 p. m. Closed Friday and Saturday.

National Organizations

American Jewish Congress, 15 E. 84th Street.
Anti-Defamation League of B.B., 515 Madison Ave., New York 22, N.Y.
Farband Labor Zionist Order, 45 E. 17th St. N.Y. 4. OR 3-6500.
Jewish National Fund, 42 East 69th St., New York 21, VA 6-3780.
Kashruth Supervisors Union, 205 W. 14th St., AL 5-7330.
National Community Relations Advisory Council, 9 E. 38th. MU 5-1606.
Union of American Hebrew Congregations, 638 Fifth Ave., RE 7-8200.

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BUSINESS TRIPS

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Jews Ask Argentine Drop Bars Against Jews

BUENOS AIRES (NJP)—The new government has been asked to remove the anti-Jewish practices instituted by the Peron regime, including the ban on Yiddish, on Jewish immigration and on Jewish medical students and internes.

The DAIA, the central representative body of Jewish organizations in Argentina, sent a memorandum to President Aramburu which expressed the hope that compulsory Catholic teaching in the public schools would be discontinued. The memorandum also asks official action against Der Weg, an anti-Semitic German language monthly publication.

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Says People Not Anti-Semitic, But Follow Social Patterns

NEW YORK (NJP)—In a report in CONGRESS WEEKLY, on his experiences while compiling the article on Jews for LOOK Magazine, William Atwood, expressed the view that "people are not so much anti-Semitic as they are hesitant to take the lead in breaking down established social patterns."

Although he said he lived in a community "where the country clubs are 'restricted' and most real estate brokers observe what is known as a 'gentleman's agreement,'" Atwood said his Gentile neighbors "praised the article as warmly as did my Jewish friends."

HE REVEALED that the "assignment was the most exhausting I have ever undertaken" and as a by-product said he had built up a small anthology of Jewish stories.

These stories, he said, had given him an answer to those who think that Jews can not escape being neurotic. "There is nothing neurotic about people who can poke fun at themselves the way Jews do."

Atwood revealed that the number of letters that came to him as well as to the magazine "have broken all reader mail records in the time I have been associated with LOOK. He said that about 95 per cent ranged from favorable to enthusiastic. About 80 per cent of these came from Jews and were almost 100 per cent congratulatory.

ABOUT ONE-QUARTER of

the remaining 20 per cent came from anti-Semites, he said, and "most of these were vicious, semi-literate and frequently unsigned. The other letters from Gentiles usually expressed their appreciation for an article that apparently told them a lot of things they didn't know about Jews.

"I said that I made many friends among the people I saw in the course of this survey. After re-reading some of the letters, I feel that I have made others whom I have not even met. One of the letters I remember was a short one. It came from Brooklyn. All it said was, 'Dear Mr. Atwood: Thanks. Moe Fishbein.'

"I predicted that the last vestiges of anti-Semitism in America would probably vanish within the next 30 years; I suspect that this time lag would be reduced to seven weeks if every Gentile had the opportunity to make the kind of investigation I was engaged in."

EXPORTS FOR YEAR RISE LITTLE FOR FIRST TIME

JERUSALEM (NJP)—Exports which have risen considerably over the past few years, are practically stationary this year for the first time, a spokesman for the Ministry of Commerce reported here.

For the first 11 months of this year, exports increased only \$1,038,000 over the same period of 1954.

Over \$750,000 of the increase came in November. The increase was credited to the early citrus season this year and to the rise in the export of diamonds. Diamonds are not considered too valuable from the export standpoint, since the raw material

must be imported, and the added value after export brings in only an additional 10 per cent to the country.

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Suit Filed To Bar Hebrew School

PHILADELPHIA (NJP)—Nine residents of Oaklane Manor have filed suit in Montgomery County Court at Norristown, Pa., in an effort to prevent the operation of a private school by Congregation B'nai Israel in Cheltenham Township (NJP, Dec. 9).

The equity action, which charges that the maintenance of such a school is a violation of zoning regulations, named as defendants the synagogue, which has its principal buildings at 307 W. Tabor rd., Philadelphia, and three individuals.

The complaint charges that B'nai Israel intends to use the property for a Hebrew religious school, the erection of a temporary tent for religious services, a new building to house a religious school and religious services, and a parking lot.

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Arabic Dramatic Group In Israel Successful

TEL AVIV (NJP)—A new dramatic group performing plays in the Arabic language has been termed "exceptionally successful."

Made up of former thespians who are Jewish, the group has performed in Jerusalem, Jaffa and Haifa. Many of the theatergoers are Jews from Arabic nations, and of course, the Israeli Arabs attend in large numbers.

The new group is presenting Egyptian and Iraqi oriental plays.

Arabic is the second language in Israel, ahead of Yiddish, which is third.

Paper Predicts Sharett To Resign

TEL AVIV (NJP)—The resignation of Foreign Minister Moshe Sharett was forecast in the daily paper Habokar.

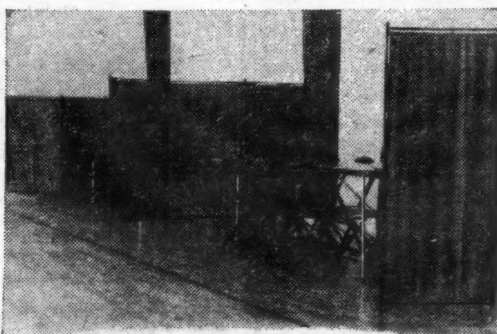


The paper blamed Sharett for being "responsible for the complete isolation of Israel in the international field."

Mapai circles, according to SHARETT Habokar, blame Sharett's "unhappy foreign policy (as) one of the principal factors in Mapai's defeat in the last elections for the Knesset."

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DISPUTE MAY COST JEWS SEAT IN MOROCCAN CABINET

LONDON (NJP)—The seat in the Moroccan cabinet left open for a Jew, may not go to a Jew after all, a report from Paris in the Jewish Chronicle here states.

The news item said the inability of opposing Jewish groups to agree on a candidate for the cabinet seat has given Prime Minister Si Bekkal the excuse to appoint a Jew at all.

Jordan Unrest Has Peculiar Effects

JERUSALEM (NJP)—The turmoil in Jordan over joining the Baghdad Pact, which has led to the unseating of the cabinet, has had some peculiar effects on Jordan-Israel relations.

For one thing the Arab Commander telephoned Aluf Mishne Haim Herzog, the commander of the Jerusalem area, when the rioting broke out, not to be worried.

"The shooting you hear," Col. Abdul Halim Saked told him, "is not aimed at Israel. It is a local affair."

The second odd incident occurred the following day when the Arab legionnaires guarding the Mandelbaum Gate who traditionally stood facing Israel, were seen to be turned in the opposite direction. A reporter for The Jerusalem Post said the men were facing the source of

A number of young Jewish nationalists, members of the Istiqal party, have opposed a candidate from the "traditionalists." These are Jews who have invariably supported the country's recognized authorities, which in this case means the French.

On the opposite side are the Jewish communal organizations who have argued that the 300,000 Jews of Morocco should be represented by a person who has always worked on behalf of the community.

A fight which broke out in the Marrakesh mellah (Jewish section) during elections to the local Jewish Community Council, had to be quelled by police using tear-gas bombs.

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TEL AVIV — The Tel Aviv Philatelic society is collecting stamps from its members which will be sold to the public to raise money for the Defense Fund.

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BOOKS AND RELIGIOUS ITEMS

WORK ON MARTIN BUBER
MAINLY FOR SCHOLARS

MARTIN BUBER: THE LIFE OF DIALOGUE, by Maurice S. Friedman, \$6.00. (University of Chicago Press.)

FEW STUDIES of any modern philosopher and theologian have been as comprehensive, as illuminating, as devoted as is Professor Friedman's systemization of Martin Buber's thought and teaching. Throughout he stresses the Eternal Thou-I relationship which make God the central point of human striving—"the dialogue between man and man and between man and God."

How this somewhat recondite and always mystical philosophy applies to psychology, ethics, and education, forms a major part of the book.

"Troubled men will be less likely to peruse the metaphysical chapters of the work than to seek solace in the section en-

titled "The Nature and Redemption of Evil."

For, as Friedman quotes from Hans Kohn's book on Buber: "The dynamic of man . . . is unthinkable without evil. Man first became man through being driven out of Paradise. Good and evil form together the body of the world. If man had simply to live in the good, then there would be no work of man. That work is: to make the broken world whole."

In this inevitable state, man must contend with God, and always appeal to God in the struggle for redemption. After this manner Dr. Friedman has attempted to clarify all the religious ideas promulgated by Buber during his long lifetime, including a slight case of Christianity.

But with all his lucidity of analysis, his book must remain basically a synopsis and commentary for the theologian and the philosopher.

What Manner of Man Was Moses? by Fernand E. d'Humy, \$3.75 (Library Publishers).

IT IS ALWAYS pleasing to peruse a book about Moses which does not denigrate his work and character. The Christian author of this book accepts the major incidents of the Bible story as veridical, fills in biographic detail, and grants Moses and Judaism full credit for their impact on later religions and the world.

Moses is credited with authorship of the Torah, and it is stated that without him there would have been no Old Testament, no Judaism, and hence an entirely different world as we know it. His God ideal, his ethics, his teachings, are lauded without stint, d'Humy is a layman, an engineer, yet he is nearer the truth than many a critic overburdened with knowledge.

The Jews in American History (Anti-Defamation League).

EDITED BY DEAN J. I. Hartstein of LIU, and with a capable group of contributors, this "resource book for teachers of social studies and American history" covers the part played by Jews in the United States, their variegated institutions and achievements. There are also class units for integrating Jewish history into American history. Three appendices tell about the Jewish religion, comprehensive Jewish history, and lists of

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resource materials. Recommended without stint to all schools and pedagogs.

Encyclopedia of Biblical Interpretation II, by M. M. Kasher, \$6.50 (American Biblical Encyclopedia Society).

DR. KASHER, after having published more than a score of volumes (a mere beginning) of his Torah Shelema, recording every germane citation in all Jewish literature to every word and phrase of the Pentateuch, several years ago projected a modified English version of his compilation.

With capable translation and editing (Dr. Harry Friedman is chief editor), he has produced the opening volumes of the vernacular rendition. The first volume was concerned with the portion Bereshith; this one covers Noah and Lech Lecha.

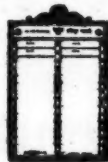
The printing was a major problem, with fragments of text surrounded by commentary, anthology, and notes—almost like the printed Talmud. The work is unique, the format magnificent, and the value of the work immeasurable. It is to be hoped that the author be spared another 35 years to complete the work begun in the past years.

GOD ON TRIAL, by Harry R. Richmond, \$3.00 (Bond Wheelwright).

There is much invaluable material in Rabbi Richmond's interfaith broadcast sermons, here presented in permanent form. They answer, brilliantly, the queries of the doubter; give solace to the reader in need of it; and in some cases, such as the longer preachment "Is Religion Necessary?" are outstandingly convincing and informative. Jewish preachers will find much to repeat herein, and, for all that, all preachers. One can question only the discredited Judea-Christian heritage theme, the attempt to correlate Passover and Easter, and some transliterations, such as Kdushin for Kiddushin. Nevertheless, these are minor carpings concerning a good book.

ABRAHAM BURSTEIN

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There's A Big Future For TV In Israel, But American Investors Are Needed

By LEO HEIMAN

There's a big future for television in Israel, all recent claims to the contrary, if only Americans would invest. This is the opinion of a special Israel research agency, which carried out a specialized research into the problems of radio, TV and movies in Israel recently.

The survey and research established, that out of an estimated 400,000 radio owners, at least 100,000 would be willing to buy moderately priced television sets if their price did not exceed 400 pounds (\$225). And 150,000 people would be willing to buy TV sets at prices between 250 pounds (\$140) and 360 pounds (\$200).

Moreover, if an easy monthly payment-rate

were established the number of potential TV buyers would go up to about 200,000.

The people in Israel are very television-conscious. They realize, however, that the government cannot afford to build and operate expensive TV stations and present good programs at least six hours a day. For this, private investment and initiative are needed.

If a TV set manufacturing company would set up a TV manufacturing plant in Israel, with local parts and labor, it would be able to make \$40,000,000 in gross income just from the initial TV sales.

Naturally, this money can't be taken out of Israel, but it should be enough to build a big TV network and branch out in other electronics industries as well.

The Israeli government would not allow such a

powerful media of molding public opinion as TV to remain in private hands, and foreign ones at that.

However, government sources have indicated that they would be willing to go into partnership with a TV company to set up a TV network and TV manufacturing plants, with the majority of shares to go to the foreign investors.

In return, after certain sums in taxes are paid to the government and other sums reinvested in local industry, a percentage of the earnings in dollars would be allowed to be taken out of Israel.

The government's only two conditions are a share of the profits and no commercials of political nature. All that is missing is a group of American capitalists with the money and know-how to start Israeli TV broadcasting and manufacturing.

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MUSIC

Hanuka Festival This Year Much Improved, But, Again, There Was Too Much Of It

By JOSEPH GALE

THE 2,120TH ANNIVERSARY of the victory of the Maccabees was celebrated two weeks ago by the Greater New York Committee for State of Israel Bonds in another of those mammoth displays at Madison Square Garden, to which admission could be had by buying an Israel Bond.

Well, there we were despite our vow never to buck 18,000 people again. The program, as expected, again had too much in it. There were nine per-



GALE

forming, a choir and a dance company, several speakers and the Shomrim Society of the New York Police Department.

The pace, however, was quicker than last year, the time lags shorter, the audience more orderly. Last year we remember battling our co-religionists on a variety of counts, the mildest one being a women who breathed down the back of our neck, no matter what position we twisted around in.

The Symphony of the Air and Jarmila Novotna couldn't find each other, and the beautiful soprano was in no small way discomfited, though under the baton of Warner Bass the orchestra played like a dream for Jan Peerce. Pearl Lang, the solo dancer, whom we used to know when she was a youngster in

Chicago, was as fragile and lovely as we remember her and infinitely better on her feet (though we still wish she had turned to ballet).

Next year, Mr. Steinglass, please, a box seat on the 50-yard line.

THE QUALITIES of the 4th Street Theatre in New York having been proved by a series of successive, solid hits, Franchot Tone, Felicia Montealegre, as well as Peggy McCay, have signed up for a hitch in the forthcoming production of Chekhov's "Uncle Vanya," scheduled to open Jan. 23 at the off-Broadway house.

Tone, of course, you know about, and Miss Montealegre is too frequently seen on television to bear further description here. As for Miss McCay, she has been the heroine for the last four years on TV's "Love of Life," having left the show to join the cast.

THIS IS A large step up (as far as cast names are concerned) for 31-year-old David Ross, who founded the company and opened the 143-seat playhouse last year. We cannot think of any particular significance in the brand names, since Ross did so well

with relatively unknown casts. But if he can direct glamor into an oblivion of itself and fierce remembrance of only the roles, he can, for all we care, sign anyone he wants to.

THE CURTAIN has rung down once again on the New York City Ballet, finest in the country, and these are some thoughts we savor.

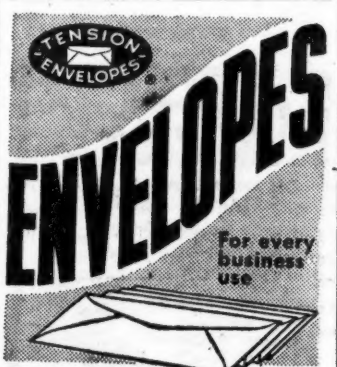
Tanaquil LeClerc, who has to learn how to compromise with her very long legs, was measurably improved over last year, not merely as a dancer, but as an actress as well. Diana Adams, the Grace Kelly of ballet, displayed unsuspected talent as a dramatic actress, and Melissa Hayden, queen of them all, performed with surpassing poise and skill.

Among the men, we missed John Kriza this year, but observed that more and more important parts were being allocated to Herbert Bliss and Robert Barnett; whose small stature will hinder him, unfortunately, in becoming a first rank romantic artist. Barnett is an astonishing character dancer, however, and he gets better every year.

The surprise—to everyone, it seemed—was Jacques D'Amboise, a big, handsome lad with a resemblance to Andre Eglevsky, who literally burst forth this year. Many of his activities onstage, compounded of sheer exuberance and amazing acrobatics, cannot properly be labeled dancing. His leaps, for instance, were phenomenal.

But in a period when good male dancers are scarce, he represents quite a hope. If D'Amboise can be shushed up and calmed down, imbued with more poetry and less mayhem, what a dancer he will turn out to be!

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REPORT FROM HOLLYWOOD

Clifford Odets' Career Traced To 'Joseph' And 'The Big Knife'

By ANITA MARATECK WINCEBERG

IN THE ORIGINAL, or Biblical, version, it used to be Joseph who spurned Potiphar's wife. The 1955 model (Columbia Pictures version) has not yet gotten off the ground, because "Zuleika," (Potiphar's wife) in the person of Rita Hayworth, was rumored to have rejected Joseph (Tony Curtis) because he's too young for her. Right now, Columbia says that Montgomery Clift and Kim Novak will play Joseph and Zuleika. We will believe it when we see it.



ANITA

Awaiting settlement of this problem is a script by Clifford Odets which is distantly derived from Thomas Mann's great series of books. It was Odets' recent Broadway play, "The Flowering Peach," which apparently convinced Columbia that Mr. Odets was just the Biblical scholar qualified to tailor "Joseph and His Brethren" as a vehicle for real-life-princess Hayworth.

Not that the idea of trying to retell Biblical stories in modern idiom is new. Back in 1928 a play called "Potiphar's Wife" opened at the Craig Theatre on Broadway. (It ran for 16 performances.) According to Burns Mantle, who edited "Best American Plays of 1928-29," the story revolved around the "Countess of Aylesbrough," who, "desiring Allen, her chauffeur, is incensed when he spurns her advances. Raising great hue and cry, she alarms the family and the neighbors, and swears Allen has attacked her. The jury, however, refuses to convict Allen, and Her Ladyship has to engage another chauffeur."

"THE FLOWERING PEACH," on the other hand, was a paraphrase in modern language of what happened to Noah, a man who knew what it was to see civilization wiped out in his time. In this Bronx version of the world's destruction, Noah was the mild and foolish head of one of those vulgar Jewish capitalist families which proved so serviceable in the old proletarian drama.

Unlike his Biblical counterpart, this Noah has no idea why he was chosen to survive. But chosen he is, both he and his family, a crew with which we'd hesitate to get stuck even for a



Biblical Scholar

CLIFFORD ODETS

one-day boatride to Bear Mountains. Nastiest of the three sons is Shem, from whom us Semites are derived. While his two brothers, no more ingratiating than he, help while away the tedium of journey and plot by listlessly playing musical chairs with their women.

FOR BALLAST, the play offered some half-baked philosophizing about religion and psychology, and some tasteless business involving two religious-Jew types who are piqued because they can't go along on the trip. Aside from Menasha Skulnik's and Bertha Gersten's performances, which carried the play, the production's main virtues were its fine scenery and lighting by Mordecai Gorelik.

Bertha Gersten since then has appeared to advantage as the Jewish mother in (was it?) "The Benny Goodman Story," and Clifford Odets, just a few weeks ago made a powerful impact on Hollywood with "The Big Knife," whose characters included an actor's agent named Nat Danziger (Everett Sloane), whom Odets, in the play script, had described as a "synagog-president" type, though of course he meant temple president. The best, though, you get from Sloane's characterization is a picture of a man whose father, say, once slaughtered chickens for a kosher market on Santa Monica blvd.

ROD STEIGER, as the evil studio head, also plays a Jewish type, slightly marred by some heavy Kazan mannerisms. Only where did Odets get such a hissing villain among Jewish film-producers? Vulgar, maybe. Fatuous, maybe. Dishonest, maybe. But EVIL?

For all that, "Big Knife" is very much worth seeing, if only to get a picture of what they go through out here to make an honest buck, and provide wholesome entertainment for the millions.

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U. OF CONNECTICUT RUNNER MAY CHALLENGE U. S.'s BEST MILERS — IS STILL A JUNIOR

By MELVIN KALFUS

STORRS, Conn. (JP)—"Hard work and improvement sounds like something that might be embroidered upon an old-fashioned sampler. But here on the campus of the University of Connecticut, it is the description you always get of 19-year-old Lewis Stieglitz, the best cross-country runner and track miler this school has ever had. Not yet halfway through his junior year, Lew Stieglitz seems destined to be one of the few Jewish stars in this sport having already racked up an impressive number of course, track, and college records. But the best thing about the West Hartford native (the Stieglitz brothers have for many years operated a well-known men's furnishings store in Hartford) is that he is still improving.

AT THE OUTSET of the season, he ran up a string of eight straight dual meet triumphs, prompting his coach, youthful Lloyd Duff, to state the test of the young man's improvement would come in the four straight cross-country conference meets—the Yankee, Connecticut Valley, New England and IC4A.

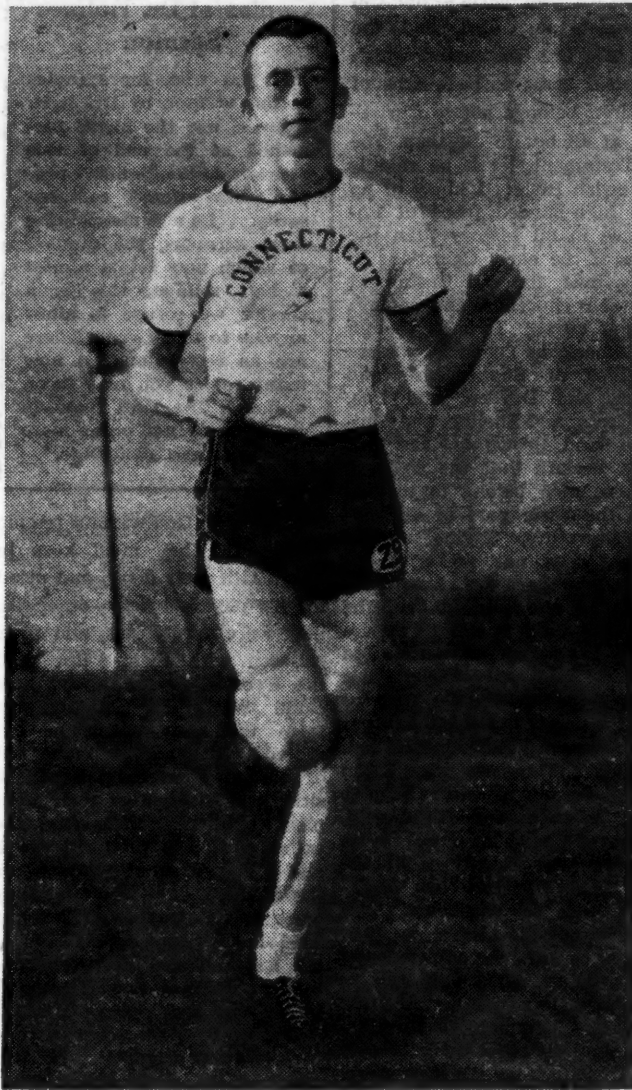
On the basis of the dual season, Duff said, he expected Stieglitz to show a better record in those meets than he did last year, when he finished fourth, third, 21st and 32nd, respectively.

Stieglitz lived up to his coach's expectations, showing improvement, not only between seasons, but between the first and last meet. In the Yankee Conference, he came in second, behind Maine's Paul Firlotte. In the Connecticut Valley he came in first (Firlotte not running), and in the New England he came in fourth, with Firlotte again running. In the IC4A, Lew moved up from 32nd last year to fourth this year.

Where was Firlotte? He came in 19th.

Before the IC4A, Duff had this to say: "When I was at Pittsburgh I had occasion to see a lot of Arnie Sowell. Right now, Stieglitz compares favorably with any miler I've seen. Lew needs to keep building up his strength, but he has an ideal build at 6-2, 165 pounds."

STIEGLITZ, who seems determined to live up to everything his coach says, in running fourth in the IC4A, came in right behind that same Arnie Sowell, a time difference of eleven seconds. The winner, Henry Ken-



LEWIS STIEGLITZ
4th in IC4A

nedy, made it in 24:30 to Lew's 25:09.

Despite his achievements at cross-country (breaking two course records in this year's undefeated dual meet season), Duff feels the best thing about cross-country is it acts as a great conditioner for the shorter distances run in the Spring. And indeed, a look at Stieglitz' mile accomplishments reveals startling facts.

His best time as a Uconn

frosch was 4:46, although in a summer AAU meet he cut this to 4:31. Duff says he can cut this down considerably if he's willing to work for it.

Actually, there is nothing phenomenal about Stieglitz. Duff admits the boy's best asset, above his ability, is his willingness to work hard. So there is every reason to expect Spring to bloom triumphantly for the Uconn harriers.

IT'S THE TRUTH!

By SAMUEL DEUTSCH

(Copyright, 1955, by Samuel Deutsch)

JEW IN EUROPEAN

countries observed the custom of employing a professional merry-maker, called a "badchan," during wedding ceremonies. It was his job to lampoon the guests, bride and groom, in-laws, and in verse and jingle chant witty

phrases to cheer up the celebrants!

There isn't a country in the world which, at one time or another, didn't have Jews living there!

ONE OF THE wealthiest Jews of all time was Barnett Isaacs Barnato, owner of South African diamond mines and chief rival of Cecil Rhodes. His fortune at one time was estimated at hundreds of millions of dollars and he was a pioneer in the diamond industry!

They Say

Temple B'nai Jeshurun (Newark, N.J.) Bulletin:

Bar mitzva has restored the ebbing Sabbath morning worship service in the Reform Temple.

12,083,507 JEWS

TEL AVIV — The world Jewish population is now said to be 12,083,507—a million more than previously estimated—the Israel executive of the World Jewish Congress estimated here recently.

DUKE U. HAS PROMISING YOUNG JEWISH NET STAR

DURHAM, N.C. (NJP)—A budding young tennis player at Duke university, Bobby Green, deserves watching when next spring the collegiate tennis season gets into full swing.

Green is No. 1 man and captain of the Blue Devil team, which was ranked fifth in the nation last year.

A native of Palm Beach, Fla., Green came to Duke to study pre-med, and is now awaiting word of acceptance from a number of medical schools.

Bob was the Florida State Junior Singles champion in 1950-51, and also claimed half of the doubles crown with his cousin, Pete Green, now a varsity netter for the University of North Carolina. (The former partners may be opponents come spring when the Blue Devils and Tar Heels, arch-rivals, tangle.)

Among his other achievements while still in high school in Florida, Green finished sixth in the Interscholastic Singles (National) tournament in 1952, and also that year won honorable mention on the National Junior Da-

vis Cup team. He was ranked among the top 30 junior tennis players in the country both in 1951 and 1952.

As tennis players go, Green is not physically large. He's 5 feet 9 inches, weighing 155 pounds. "I don't try to overpower my opponents," he explains, "but rely upon strategy and anticipation of their moves to win points."

Last season, as a junior, he played No. 2 behind another Jewish netter, Buzzy Hettelman, who has since graduated.

Green and Hettelman teamed up in doubles and formed one of the best duos in the Atlantic Coast conference last season. This doubles team went to the National Intercollegiate, but lost in the third round to the top-seeded couple.

Green is also a member of Tau Epsilon Phi social fraternity, a member of the Interfraternity Council, the freshman Advisory Council, a pre-medical society, the Zoology club, the Duke Monogram winners' club, and is the athletic representative of the senior class. Last year he was also on the junior class executive council.

You might be seeing this boy's name in the tennis headlines. Watch for it.



GREEN

Your Name

Want to know what your name means? Address your question to Mr. Pearlroth, National Jewish Post, Box 1633, Indianapolis 6, Indiana.



By N. PEARLROTH

DEAR MR. PEARLROTH: I would appreciate it if you would inform me of the meaning and origin of my family name, Finkelstein. I am awaiting most anxiously your reply.—BERNARD FINKELSTEIN, Brooklyn, New York.

FINKELSTEIN is an archaic German word referring to pyrites, a mineral out-cropping which had long been used in industry. In centuries past it was highly valued for superstitious reasons. It was eagerly sought by people interested in its luck-inducing potentialities. Its liberal meaning is "A Scintillating Stone." Since you failed to indicate your family's country of origin, it is difficult to say whether your name is derived from the shiny mineral, or from the feminine name Finkel, very popular among Jewish women in Medieval Germany. In the latter case the ending "stein" would merely be an euphonious addition.

DEAR MR. PEARLROTH: Would appreciate very much if you would tell me what my maiden name means—Tobias—I believe my father lived on the Russian-Rumanian border.—MRS. H. COMENSKY, St. Louis, Missouri.

TOBIAS is a patronymic, the Hebrew name of an ancestor converted into a family name. In Austria and some parts of Germany it was forbidden to use a Hebrew name for that purpose. But people who insisted on the retention of their patronymic got around it by translating the name into German. Families named Goodman bear the name Tobias in a German translation. There was a celebrated Dutch banking family named Tobias in the 18th and 19th Centuries. Their country of origin was Prussian Poland.

Yeshiva U. Wins, But Also Loses One

NEW YORK (NJP)—A 32-point outburst by Irwin "Red" Blumenreich insured an easy 82-55 victory for Yeshiva over Pace college at New York's Downtown Athletic club a week ago Wednesday. The Mighty Mites now have a 6-1 season record.

Yeshiva jumped out to a quick lead, and after the first few minutes they were never headed. The halftime score was 41-21. Other high scorers for the Mighty Mites were Herb Schlus-

BOOKS RECEIVED

TEL AVIV—Mr. Rebecca D. Sieff, president of World Wizo, received 23 books on citizenship from Mrs. E. Templeton, information officer of the American embassy recently.

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Christianity's Debt To Judaism . . .

WHY NOT ACKNOWLEDGE IT?

By DR. JOHN HAYNES HOLMES

IN SPEAKING to you this morning, I have two very definite propositions in mind. One is the proposition that Christianity owes a heavy debt to Judaism. The other is the proposition that Christianity ought to be willing to recognize and pay this debt, as any honorable debtor recognizes and pays his obligation.

When I speak of Christianity, let me say, I am not speaking of theological doctrines or ecclesiastical instructions — very little of what is contained in the actual history of the church. Rather am I speaking in terms of that pure religion and undefiled which sprang from the heart of Jesus, was propagated far and wide by his disciples and apostles, was recorded in the pages of the New Testament, and remains to this day the greatest single spiritual influence in human history. This religion, it should be known, is in reality Jewish in origin and content. It is only an accident that it did not remain in the end what it was in the beginning—a part and parcel of the Jewish world. Now that it is one of the separate religions of mankind, its parentage should be confessed, and its heritage duly honored.

LET ME begin what I have to say this morning with Jesus, who is the center and soul of Christian faith. There are three things to be made plain about this man.

In the first place, I would remind you that Jesus' parents were Jews. Whether his father, Joseph, was of "the stem of Jesse," and thus of the royal house of David, as the Bible states, is altogether unknown and quite improbable. The genealogies to this effect in the New Testament are valueless. As a matter of fact, we know very little about Joseph — only that he lived in Nazareth in Galilee, that he was a carpenter by trade, and that he died, in all probability, before Jesus came to manhood. In much the same way, we know little about Mary, the mother of Jesus. She is a shadowy figure who emerges into the light only in the last few hours in the career of her eldest born. But amid all this obscurity, there remains the indubitable truth that these two persons, who are so venerated by the Christian church, were both of them Jews.

THE SECOND fact is, of course, that Jesus, as the oldest child of these parents, was thus himself a Jew. Two attempts have been made to break down and destroy this simple fact. The first is theological, and is to be found in the dogma of the Virgin Birth, which represents Jesus as born not of Joseph and Mary, but of a divine conception of God upon Mary. But this leads to the fascinating and impressive conclusion, seldom mentioned in doctrinal discussion, that out of all the tribes of earth, God chose a Jewish maiden for the incarnation of his dearly beloved and only begotten son. The second attempt to dispel the fact of Jesus' Jewish origin is purely pagan. It is to be found in the assertion of the early opponents of Christianity in the Graeco-Roman world that Jesus was born out of wedlock from a Jewish girl who had contact with a Roman soldier. This has been re-

ABOUT DR. HOLMES

The Rev. Dr. John Haynes Holmes, renowned minister of the Community Church, New York City, is one of the most prominent civic and religious leaders in America. His reputation as a dynamic, fearless preacher has spread far and wide. His many-faceted career as a lecturer, author, traveler and leader for civil rights, has made him a unique figure in the ministry and political life. He has served the Community Church since 1907 and his pulpit and forums have won a great host of adherents. He is a founder of the American Civil Liberties Union, a founder of the National Association for the Advancement of Colored People, was chairman of the City Affairs Committee of New York for nine years. Dr. Holmes is a graduate of Harvard University and its Divinity School.

vived today, in one form or another, by anti-Semitic Nazi propagandists. But this suggestion leaves Jesus at least half-Jewish, and thus quite as much outside the pale of the Nazis as though he were a full-blooded Semite. Suffice it to say that there is as little in this story as in the dogma of the Virgin Birth. There exists not a scrap of evidence to substantiate it outside of sheer anti-Semitic prejudice. If we know anything about Jesus at all, it is that he was a child of Jewish parents, born in a Jewish home as the first-born of a large family, and thus himself a Jew.

THE THIRD thing to be said about the Jewishness of Jesus is that he was reared and trained in the Jewish faith. His parents were pious Jews; they went up each year to Jerusalem to keep the feast of the Passover! They taught Jesus, by precept and example, to attend the synagogue where he became acquainted with the Bible of his race. In his early manhood, it was his custom to go to the synagogue on the Sabbath day, which is more than a good many Jews do today; and he began his public ministry, so the record tells us, by standing up in the synagogue in Nazareth and reading from the prophet Isaiah. In spirit as well as in blood, this Nazarene was a son of Israel.

It is from these three points of view—his parents, his birth, and his religious training—that we must agree that Jesus was a Jew. It is to the Jews that the Christians owe this peerless leader and founder of their faith. I would go so far as to say that we cannot understand Jesus unless we acknowledge that his rightful place in history is that of the last and greatest of the Jewish prophets. It is to me as incredible that the Jews do not recognize this fact as it is discreditable that the Christians do not recognize it.

SO MUCH for Jesus! Next only to this august figure of the Nazarene stand three elements which are central in Christianity. For all these three elements the Christians are indebted to the Jews.

In the first place, there is the

Bible, the sacred scriptures of the Christian church. This Bible consists of two parts—the Old Testament, so called, and the New. The Old Testament, which comprises some three-fourths of the Bible, belongs not to Christianity at all but to Judaism. The Old Testament, let it be said is the Jewish Bible! I know of no more high-handed piece of impudence in all history than the action of the early Christians in taking over the Old Testament into their churches, and saying: "This is ours!" It is as though we Americans should possess ourselves of Shakespeare and Milton, and Dryden, and Poe, and Keats, and Shelley, and Tennyson, and Browning, and solemnly declare that the writings of these men belong to us and were the basic part of our native literature. Saying so, of course, does not make it so! These poets are not Americans—and, by the same token, the Old Testament is not Christian. It is Jewish through and through; and whenever we use it we should remember that we are turning to Jewish sources for instruction and inspiration. That is the reason why I am careful in our services here to refer to the Old Testament, whenever I read lessons from its text, as "the Scriptures of the Jews." As for the New Testament, this is our own. This portion of the Bible is "the Scriptures of the Christians." But even so, it is only fair to recognize, it seems to me, that the New Testament is throughout a Jewish book. Every word of it, from the first chapter of Matthew to the last chapter of Revelation, was written by Jews, and thus is saturated with the Jewish spirit and ideals.

Next to the Bible comes the church—by which I mean not the hierarchy, which belongs to a later period of history, but the simple fact of the congregation of men and women meeting together on a Sunday morning for the worship of Almighty God. Where did this reality come from? Why, from the Jews—more specifically from that generation of Jews which suffered the tragic experience of the Exile.

IN THE ANCIENT times, among all peoples, there was no church, or congregation, as we know it today. The centers of religious worship were temples, dedicated to the god or gods of the nation, where national festivals were held, where holy offices were performed by priestly agents of the state, and where the people came at periodical intervals to lay their offerings upon the sacred altars. This was as true in Palestine as it was in Egypt, Babylonia, Greece and Rome. The great temple of the Jews was in Jerusalem, and there was worship offered to Jehovah. There were times, to be sure, when local worship was set up in what was called the "high places"; but this was uniformly discouraged, and all religious rites thus centered in the city of the king.

Then came the Exile, in 586 B. C. The kingdom of Judah was over-run, Jerusalem captured and destroyed, and the people carried away as slaves into the far realms of their conquerors. Here they remained for two generations, lost to their homeland and to all the high practices of their religion. How could they sing the Lord's songs in a strange land? How could

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they worship God without temple or altar? They must keep in touch with their deity, and plead for his pity and help—otherwise they were surely lost, and their children with them. But with the Temple so far away, how could they reach God, or perform the rites which he expected? The answer came out of the very necessities of the situation. Robbed of their temples as of their holy city, the exiles, settled in scattered towns and villages, came together on the Sabbath day, wherever they were, and remembered Zion and read from the sacred pages of the Law. These meetings came to be regular gatherings, which in due course were organized, and later developed customs and practices and a sanctity of their own. They were called synagogues—or whatever is the Hebrew word for a "gathering together," or congregating of men and women for the holy purpose of religion.

IT WAS THUS, in a time of dire extremity, that the Law of Israel was preserved, and the memory of Jehovah, the God of Israel, not forgotten. In due course the Jews returned to Palestine, and there set up the Temple once again upon Mt. Zion. The central worship was thus restored, and the priests once again commissioned to guard the people's destiny. But the habit of the Exile was too strong and people would not give up their local or congregational meetings in their villages, or even houses. The synagogue became as well recognized an institution of Judaism as the Temple itself, and held in time the first devotion of the people. Jesus knew the synagogue of Nazareth from his youth up, and in this synagogue began his ministry. When, following his death, his followers carried on his work, it was first in synagogues, and only later in churches of their own, that they proclaimed the Gospel.

BUT THESE churches, when they came, were modeled precisely on Jewish example, and thus were the daughters of the synagogue. When Christians meet today on Sunday mornings to worship God and to consecrate their lives to his service, and to preserve the sacred traditions of the faith, they are doing not only what the early Christians did, but what the Jews have done since the sad days of the Exile. We have a church because the Jews first

had a synagogue. The former is the direct descendant of the latter.

This brings us directly to the third of these essential elements of Christianity. In addition to the Bible and the church is Sunday as the sacred day of rest and worship — the one day in seven set scrupulously aside for purposes of physical recreation and spiritual regeneration. Where did this Christian Sunday come from? Why, obviously, from the Jewish Sabbath.

IT IS TRUE that the Jewish Sabbath is the last day of the week — traditionally the day when God rested from his labors after the six days of the creation. "And on the seventh day God ended his work which he had made" (Genesis 2:2). The Christian Sunday, in contrast, is the first day of the week, so celebrated because it was on this first day that Jesus is supposed to have risen from the dead. "And when the Sabbath was past . . . very early in the morning, the first day of the week, they came unto the sepulchre . . . and saw that the stone was rolled away" (Mark 1:3). So the first day among Christians came to take the place of the seventh day among Jews. But this detail is unimportant. The central fact is that the Christian Sunday is the rebirth of the Jewish Sabbath—the Christian once again taking his religious practices from the Jew!

We are beginning now, perhaps, to understand how stupendous is the debt which Christians owe to Jews. Not only Jesus himself, but the Bible, the church, and Sunday all come from Jewish sources. But not yet have we gotten to the heart of the matter. What about the teachings of Christianity—those great truths of the moral and spiritual life which constitute the essence of the Gospel? The things which Jesus taught—were those original with him, or did they spring from the Judaism in which Jesus was born and reared?

THIS QUESTION reminds me of an experience in the early days of my ministry in this city. I was attending a meeting of the Liberal Ministers Club of which certain Jewish rabbis were members along with the Christian clergymen. I chanced to be sitting beside a very eminent rabbi of that day—the head of the great Temple Emanuel. In the course of our conversation together, I made some reference to what I called "the originality of Jesus." What was my surprise to hear this rabbi retort that there was no originality in Jesus—that the Nazarene was one of the most unoriginal men who ever lived. As a young and ardent preacher, I was greatly shocked by this remark. In late years, however, I came to feel that my friend, the rabbi, was on the whole correct. It is true that Jesus was original in what he said—or rather in the way he said it! Of all the religious teachers of the world he ranks as incomparably the most poetic. The Sermon on the Mount and the various parables are unmatched for sheer power and beauty in either ancient or modern literature. Jesus was original also in his spiritual insights—in his discernments of truth in unusual circumstances, and

(Continued On Next Page)

CHRISTIANITY'S DEBT TO JUDAISM; WHY NOT ACKNOWLEDGE IT?

Continued From Preceding Page

in his application of this truth to the common way of life. He had a genius for spirituality which is unparalleled. But his supreme and unique contribution to Christianity, of course, was his personality. Within this man was a radiance of the inner life which made it easy for his contemporaries to join with the Roman centurion in the declaration: "Verily, this man was the Son of God." But in the actual content of his teaching, Jesus was not original. The substance of his faith and vision was all derived from Israel! Let me see if I can make this plain:

ON NEW YEAR'S DAY, 1946, a civic ceremony was conducted at the City Hall by Mayor LaGuardia, in which a Catholic priest, a Protestant clergyman and a Jewish rabbi were the participants. In the course of his remarks, the Mayor referred to the Golden Rule and the Lord's Prayer, and said that if men would only live up to the precepts of these two teachings, there would be no trouble in the world. It would seem as though, in this reference, the Mayor was flattering the Christians and leaving out the Jews. As a matter of fact, he could not have made a better selection, for the Golden Rule and the Lord's Prayer belong quite as much to the Jews as to the Christians themselves.

The Golden Rule, it must be said belongs to neither Christians nor Jews in any exclusive sense of the word. It is a part of all religions. Thus, I have found it in the scriptures of no less than nine of the world's religions—Hinduism, Zoroastrianism, Buddhism, Confucianism, Mohammedanism, Grecian, Roman, Judaism, and Christianity. The Golden Rule, as it appears in the New Testament, is familiar: "All things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets." The Jewish Golden Rule is negative rather than positive in its formulation, but is identical in meaning. It reads: "Whatever ye do not wish your neighbor to do to you, do not do unto him. This is the whole law, the rest is exposition."

BUT THE LORD'S PRAYER—this surely is original with Jesus! So it is in its formulation into one of the simplest and most beautiful compositions that can be found in the world's religious literature. But in its content it is derived from beginning to end from Jewish sources. There is not a line in the prayer which cannot be duplicated in these sources. In substantiation of this sweeping assertion, let me cite the testimony of two scholars who have a right to speak, as I do not. The first is a famous German authority, Theodor Keim, whose biography of Jesus, written many years ago, still ranks as one of the greatest studies ever made of the life and teaching of the Nazarene. Referring to the Lord's Prayer, Keim writes: "Not only the address of God, together with the first two petitions, but pretty well all of it in detail, appears here and there in Jewish Talmudic prayers." The second witness is a great Jewish scholar, Joseph Klausner, of the Hebrew University in Jerusalem, whose "Jesus of Nazareth" is regarded as the ablest biography of Jesus ever written by a Jew. In this authoritative work the

author says of the Lord's Prayer that it is "a remarkable prayer, universal in its appeal, earnest, brief and full of devotion. Every single clause in it, however, is to be found in Jewish prayers and sayings in the Talmud." So the Golden Rule and the Lord's Prayer alike belong to Jews as well as Christians.

NEXT ONLY to these two documents, I would name the Beatitudes as the most precious sayings to be found in the Christian Scriptures. Here again we have a formulation of truth which is a supreme illustration of Jesus' poetic and spiritual genius. But the content of what is said is again almost wholly derivative. "Blessed are they that mourn for they shall be comforted"—if you would know where this comes from, turn to Isaiah 61:2. "Blessed are the meek, for they shall inherit the earth"—turn to Psalm 37:11. "Blessed are they that hunger and thirst after righteousness, for they shall be filled"—turn to Isaiah 55:1. "Blessed are the pure in heart, for they shall see God"—turn to Psalm 24:4. Thus are the phrases and thoughts of this great passage all anticipated by the Jews.

IF ANY statement of Jesus is commonly cited as the complete and perfect summary of his religion, it is the dual commandment: "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Where does this come from? First of all, from the New Testament story of the lawyer who tempted Jesus, saying: "What shall I do to inherit eternal life?" But originally from the Old Testament, in two famous passages. The first is from Deuteronomy 6:4: "Hear, O Israel, the Lord thy God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might." The second is from Leviticus 19:18: "Thou shalt not take vengeance, nor bear any grudge . . . but thou shalt love thy neighbor as thyself."

If anything is original with Jesus, it would seem to be his non-resistance—his injunction in the Sermon on the Mount to "resist not evil." This received its supreme expression in Jesus' commandment that we should love our enemies. This is very obviously a protest against and correction of the Jewish law of retaliation—"an eye for an eye, and a tooth for a tooth." This law, without any question, appears in the Old Testament. Jesus was mindful of it, and would get rid of it. But he was not the first to take this stand. Long since the Jewish prophets had laid hold upon the doctrine of love and forgiveness, even of enemies. But in one brief passage of the Old Testament we have an anticipation of this positive aspect of non-resistance which is breath-taking.

IF I WERE asked to name the most beautiful expression of Jesus' teaching on this point, I would turn to St. Paul's great Epistle to the Romans, and read the closing verses of the twelfth chapter: "If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire upon his

head. Be not overcome of evil, but overcome evil with good." If there is anything original in Christianity, this would certainly seem to be it. Yet turn to the 25th chapter of the Book of Proverbs, the 21st verse, and what do you find? "If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink, for thou wilt heap coals of fire upon his head." Even in his teaching of love, for enemies as well as friends, Jesus was only faithful to the noblest precepts of the Jews!

All of this shows what Jesus was really doing in his ministry. Not practicing a new religion, but reviving the pure and undefiled religion of Israel! Not starting a movement of revolt against Judaism, but only a movement of reform inside of Judaism! Not forsaking the Jewish synagogue and starting the Christian church, but cleansing the Jewish synagogue, even as he cleansed the Temple of the money-changers! Nothing would have surprised Jesus more than to have learned after his death that his work had led to a new religion largely hostile to his own. To this day he would not have understood the meaning of Christianity and Christian doctrine. Jesus was a Jew, in the great traditions of the prophets. He saw a religion in his time, as Isaiah and Amos and Jeremiah had seen a religion in their time, which had become overlaid and encrusted with a vast growth of theological and ecclesiastical literalism which was fatal to the pure essence of the faith. He found the people beset and betrayed by all kinds of rules and regulations, the minutiae of law and rite, which were killing out the simple practices of righteousness and truth. Worst of all, he beheld a priesthood which was feeding upon the corruption which they themselves were fostering in the worship of Israel.

ALL THIS he sought to sweep away. "The letter killeth, but the spirit giveth life!" The Nazarene wanted to find that spirit again. Therefore did he seek, like the shepherd his lost sheep, that great body of Jewish prophecy which was the real religion of Israel as contrasted with the sheer superstition of the priests and Pharisees. So everything that was precious in Judaism came to life again in Jesus. He was teaching what was truest and noblest in the tradition of his own people. He sought for nothing but the restoration of Israel to its true faith. What wonder therefore that he was not original, since he did not seek to be original? "Think not that I am come," he said, "to destroy the law or the prophets! I am come not to destroy but to fulfill. For verily I say unto you: Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Here was not a Christian speaking, but a Jew. All that was distinctively Christian came later and was unknown to the Nazarene.

Such is the debt which Christianity owes to Judaism! Not Jesus merely, nor the Bible, the church and the Sunday, but the whole substance of Christian teaching! To take account of this debt is to come face to face with two facts, which I would emphasize in closing:

FIRST, we find here one explanation at least, and a very important one, of why the Christians dislike and persecute the Jews. They hate them and would get rid of them because

they are so heavily indebted to them. This is a simple law of psychology, illustrated by the experience of every day. Thus, did you ever hear of a tenant who loved his landlord? Have you ever encountered a borrower who is devoted to the money-lender who has given him money? How often do you see a taxpayer who folds in his affectionate embrace the tax-collector? The publicans in ancient Israel were hated for nothing except that it was their business to receive the taxes for the government. And now the burden has fallen upon the Jews—that they have given so much to the Christians that the latter feel embarrassed and at least outraged that they owe all this to Israel! There are many reasons for anti-Semitism—for tortures and massacres, the pogroms and exiles, which the Jews have suffered all these centuries from Christendom. The problem is complicated and difficult—the pattern hopelessly entangled. But one strand in the snarl may be unraveled, and that is the one which has to do with the Christian's debt to Judaism. Until that debt is paid, or at least acknowledged, there will be little peace.

THE SECOND thing which I would emphasize is this payment of the debt. Is it not time that payment began? And how shall it be done?

First, the debt must be acknowledged, somewhat as I have tried to acknowledge it this morning. Why should not Christians everywhere recognize Jesus as a Jew? Why should they not have the grace to refer to the Old Testament, when they use it, as the Jewish scriptures? Why should they not acclaim the kinship of the church with the synagogue, and of the Christian Sunday with the Jewish Sabbath? As for the Gospel, what would be lost and what not gained, if the Jewish sources of this teaching were at last made plain? All this is not very much, perhaps, in the serious business of paying a heavy debt, but it is at least something. A first step is taken in discharging an obligation when it is acknowledged that it exists.

Secondly, why may we not pay this debt to the Jews by fighting anti-Semitism? All around us rages this noisome and fatal plague. It works its havoc not merely in Germany and Europe, but right here in America. Half-hidden, half-confessed, whispered rather than shouted, taking shape not in hideous persecutions but in countless little irritations and injustices, but none the less fatal as a prejudice which poisons the soul, this curse is our curse, as it is Christianity's curse, and it should be ended for very shame. Here the church, in the very name of Jesus, should take the lead in stamping out this pestilence that devours ourselves as well as our victims. To fight and destroy

anti-Semitism—this would be a large payment on the debt.

LASTLY, as a means of paying Christianity's debt to Judaism, there is the opportunity now abundantly given us to succor the Jewish refugees who wander the world in misery. Christianity has already done much for these refugees. The Catholics and Protestants of Germany and the occupied countries have lifted up their voices in protest against the Nazi horrors, and on more than one occasion have identified themselves with those who suffered. In England and in this country have Christians given generously in relief, and offered shelter and sustenance to the homeless hordes of Israel. But all that we have done is little enough. More—more, is needed, till every Jew the world around has found home and country once again, his place in the great body of humanity. To succor the Jews in this their hour of greater distress than they have endured since Jerusalem fell to Titus, this is our plain duty. And it should be our welcome opportunity to discharge the debt which all too long has gone unpaid.

To bring Jews and Christians together, not by converting or merging one with the other, but by recognition of that spiritual kinship which makes them one—this is our holy task. To end the injustice and horror of the ages in finding and binding that "unity of the spirit which is the bond of peace!" Already Jews and Christians are one in all that is central to the inner essence of our faith. Why should we not similarly be one in all that is central to the outer relations of our lives? In both branches of the severed family there rests the obligation to shake off separatism and end isolation—but most heavily and immediately does this obligation rest upon Christians, who have the numbers, the power—and this debt which must be paid!

I KEEP THINKING, as I talk to you, of that great scene in Lessing's drama, "Nathan der Weise" (Nathan the Wise), which touches upon this truth. Some of you may have seen this drama when it was produced in New York this past winter. If so, you will remember the scene to which I refer—that scene where the Christian Friar has just discovered some great deed of generosity and sacrifice which has been performed by the Jew, Nathan. In his enthusiasm and gratitude, and desiring to honor Nathan with the greatest praise that he knows how to speak, the Friar exclaims: "Nathan, you are a Christian. Yes, I swear. You are a Christian—better never lived." To which the big-hearted and wise Nathan replies: "Indeed! The very thing that makes me seem Christian to you, makes you a Jew to me."

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LOOK! here's your KOSHER SHOPPING GUIDE!

WHAT FOODS THESE MORSELS BE

How The Cookie Jar and Cake Box Go Down With Young People Around

By SARAH LIEBER

WITH THE YOUNG people around these last weeks, the food supply seems never sufficient. Luckily, young appetites being what they are, no elaborate menus have been worrying us.

But the cookie jar and the cake box seem to be magically emptied. Time to fill them up again with easily prepared goodies. Maybe even the youngsters themselves will want to try out some of the new and easy recipes.

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to our aid at these times. And many of them may be varied with individual touches. Have you ever tried using a cake mix for cookies, adding fruits, nuts or chocolate chips for variety? Or baking cake preparations in cupcake pans, inserting a bit of cherry preserves in the center for a surprise. Or baking in a large sheet, then frosting with strips of different flavored icings some sprinkled with chopped nuts, some with coconut, some with candy sprinkles or crushed peppermint. Looks and tastes festive with very little effort.

Of course, there are also easily made heimgedachts, such as these which follow.

NO KNEAD COFFEE CAKE

- 2 eggs, unbeaten
- ¾ cup sugar
- ½ cup shortening
- 2 cups sifted all purpose flour
- 2½ tsps. baking powder
- ¼ tsp. salt
- ¼ tsp. nutmeg
- ¼ tsp. cinnamon
- ¼ cup warm water
- ½ pkg. dry or compressed yeast
- ¼ cup milk, or fruit juice
- ½ cup raisins
- ¼ cup chopped citron (optional)
- ½ tsp. grated lemon rind
- ½ cup chopped nuts
- uncooked frosting (optional)

Beat eggs, blend in sugar and shortening. Sift flour with baking powder, salt, and spices. Add half of the mixed dry ingredients to the egg mixture. Beat thoroughly. Dissolve yeast in the warm water, add to batter. Stir to blend. Add milk or juice, then fruits, rind and nuts. Mix thoroughly. Add remaining flour. Beat about 2 minutes. Spread batter in a greased 9-inch pan. Bake one-half hour to 40 minutes at 350 degrees. Remove from pan to cool on a wire rack. Frost if desired. Delicious warm or cold.

YEAST RISEN MUFFINS

- ½ cup sugar
- ¼ cup butter or shortening
- 1½ tsps. salt
- 1 cup milk, scalded
- ¼ cup warm water
- 2 pkgs. dry or compressed yeast
- 1 egg, beaten whole
- 3½ cups sifted all purpose flour
- cherry preserves

Put sugar, salt, shortening and milk in a mixing bowl while milk is still hot. Stir until the short-

ening melts. Cool to lukewarm. Dissolve yeast in warm water. Add to milk mixture. Then add beaten egg and blend well. Add about two-thirds of the flour. Beat thoroughly until smooth. Add remaining flour. Cover and let rise in a warm place, about one-half hour or until double in bulk. Beat again for about a minute.

Grease 12 muffin cups and spoon in half of the dough. Sprinkle with cinnamon. Top with remaining dough. Cover and let rise until double in size. Cut a small hole in the top of each muffin, fill with preserves. Bake in a hot oven, 400 degrees, 15 to 20 minutes. Serve warm with butter or cream cheese. And listen to the compliments!

APPLESAUCE REFRIGERATOR CAKE

(An easy milchig dessert for the youngsters to prepare)

- 2½ cups applesauce
- 21 graham crackers
- 1 tsp. cinnamon or nutmeg
- ½ cup finely chopped nuts
- ½ cup heavy cream

Line a loaf pan with foil or waxed paper. Arrange three graham crackers in a row on the bottom of the pan. Combine applesauce, nuts and spice and pour a thin layer over the graham crackers. Repeat using 7 layers of crackers and 6 of sauce, ending with crackers top and bottom. Chill in the refrigerator over night. Just before serving turn pan upside down on a platter and remove cake carefully. Peel off foil or paper. Whip cream and cover the cake with

swirls of whipped cream. If desired the topping may be garnished with chopped nuts. Slice and serve. If a parve dish is desired, use frosting or meringue. Makes 6 to 8 slices.

A Word To The Wives

Nutritionists tell us that in this season of cold weather sniffles extra vitamin C may help. So keep plenty of citrus fruits and juices at hand. The canned or frozen varieties are easy for the hurried drinker.

Grapefruit, tangerines and

oranges are delightful in a fruit cup or salad. And just the thing to serve with a heavy meal. Few calories, much taam, and fine food value.

And canned tomatoes, good when the fresh kind are expensive or not too tasty, yield much vitamin C, though not quite as much as the citrus fruits.

Have you tried apple-juice, heated for a warming drink for the kinder? Geschmak.

Deny They Impose Quotas, But...

Percentage of Jews Suspiciously Constant at Medical Schools

PHILADELPHIA (NJP)—Although many schools deny having a quota system, research in some medical schools showed that the percentage of Jews accepted each year, over a period of years, is suspiciously constant.

In a report to 200 delegates from 29 organizations composing the Jewish Community Relations council here, investigations over the past 10 years showed that the JCRC and the Fellowship commission were only 40 per cent successful in getting colleges to drop religious questions and requiring photographs of prospective students.

Discrimination was most prevalent among B and B-plus students, the report, in the form of a mock trial, showed.

Israel Gets First Immigrant From Siberia

TEL AVIV (NJP)—The first Jewish immigrant from Siberia arrived here by plane to join her sister. She is the widow of Dr. Carol Gothars, veteran Zionist and former head of the Jewish community of Czernowitz. She came from a village in the Tomsk district of Siberia to which she and her husband had been removed ahead of the German advance in 1941.

Her husband died in Siberia, and Mrs. Ernestine Gotharz related that she had survived only through the food parcels she received regularly from her daughter in Tel Aviv.

YESHIVA PLANS TO ORDAIN 100

NEW YORK (NJP)—The sixtieth anniversary of the death of Rabbi Yitchock Elchanan, the great rabbi of Kovno whose name is carried on by Yeshiva University, will be commemorated with the ordination of 100 rabbis by the Orthodox seminary.

The mass ordination will take place on Sunday, March 4, 1956.

Rabbi Elchanan died in 1896 and a few months later when Yeshiva University was being organized in 1897, his name was given to the rabbinical seminary.

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WOMEN'S
VIEWPOINT

By HELEN COHEN

Kaplan Compared
To Saadia Gaon

WELL, WHAT DO YOU KNOW?

If I weren't sure they were describing another man, another time and another place, I'd have sworn they meant Dr. Mordecai M. Kaplan, Reconstructionist leader and Jewish Theological Seminary professor.

The time was the early 900's, the place was the Mohammedan Empire and the man was Saadia ben Joseph, "an Egyptian Jew of great learning," Gaon of the Sura Academy.

And the "they" I mentioned in the second paragraph are Solomon Landman and Benjamin Efron, co-authors of "Story Without End," subtitled: An Informal History of the Jewish People.

The way the authors tell it, the Karaite sect, which had arisen about 100 years before, was waxing strong and was tending to dominate all of Jewry. "In some localities, the Karaites actually outnumbered the followers of the Talmud and threatened to disrupt the unity of the Jews altogether." (Page 123.)

THE KARAITES, I should explain, were "opposed to being governed by the Rabbinical decisions in the Talmud, which decisions had been made in the centuries after the Torah was written and had been set down as the Talmud around the year 500. Karaism said let's go back to the original source, the Torah, and use only that as our reference book or constitution—out with the Talmud, out with all the decisions and interpretations that have accumulated. (A remnant of that group has come down to the present, about 12,000 members, mostly in China.)

And since Karaites studied the Torah carefully, explain the authors, they could out-argue most Jewish scholars of that day who were "unfamiliar with this field of knowledge."

Until Saadia came along.

"A keener Hebrew grammarian than their leaders, he could refute many of their interpretations of various words and passages in the Torah... further... having thrust out the Talmud... the Karaites themselves had had to make interpretations of the Torah over the years... practically developed a "Talmud" of their own. It was not wrong then, he said, merely to interpret the Torah; the real question was: Which was the better, Karaite or Talmudic? He proved to the satisfaction of the vast majority of the Jews that the rabbis of the Talmud had done a much better job.

"BUT," CONTINUE authors Landman and Efron, "he did not accept the idea that the traditions established by the Talmud were absolutely sacred and unchangeable. It was wrong to stick to interpretations that no longer fitted the changed conditions under which Jews lived. He urged Jews to study the philosophy and books of non-Jews, for they contained many worthwhile ideas for the improvement of life.

"Saadia's books pulled the foundation from under the Karaites and their movement fell apart. This ardent champion of Judaism helped keep many Jews

loyal to their religion who were close to becoming converted to Mohammedanism. He gave the religious leaders a new direction for their future intellectual development; toward the culture of the peoples about them rather than to the confines of the Talmud. He made Judaism a dynamic religion once again, linking it to progress in the world of ideas rather than binding it to the traditions of the past alone; and he instilled among Jews a deep pride in Judaism." To this reader, at least, the story of Saadia of the 10th century bears a striking resemblance to that of Mordecai Kaplan. In Jewish learning—in love of Judaism—in insisting on facing facts.

CONCERNING Karaism, two obvious deductions can be made:

(1) Since such a movement doesn't usually just crop up in a void, there must have been a cause and effect relationship. The cause: The Talmudists had gotten themselves in a legalistic rut, removed from the realities of life around them. (Paul Goodman, British author, in his History of Jews, p. 86, wrote: "We must give due credit to the Karaites that, like all dissenters, they disturbed the intellectual lethargy which had taken possession of the Jews after the close of the Talmud—in the compilation of which they had, so to speak, exhausted themselves—and also led them back to the invigorating and inspiring study of the Bible, which had become neglected...")

(2) To those who insist that Judaism is unchanging, the goal of the Karaites shouldn't sound too out-of-the-ordinary. The Torah was the base, the original set of laws. Going back should just eliminate the trimmings. Yet, strange to tell, what Karaism turned into was a completely different religion than Judaism of the eighth and ninth centuries.* The result confirms Mordecai Kaplan's thesis, that Judaism is and always has been a dynamic, evolving religion. During the course of the centuries following the setting down of the Torah, the Jewish group had evolved into something of considerable difference from that of an earlier day.

*See "Story Without End," p. 123: "Karaism was in effect, a different religion."

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Teen
Talk

By JUDY PALLER

Glasses and Braces

"OH, MOTHER, I just hate these braces," wails Sue, while across the street Anne is "eating herself up" because the doctor decided she has to wear glasses.

Both girls will be much happier when they wake up to the fact that both are unavoidable necessities for some people and that neither have to be a detriment to beauty.

Guys and gals who sport glasses are sometimes over-conscious. One glance around the classroom or movie theater is adequate to prove that a great many people wear glasses. They're nothing out of the ordinary.

Specs are so attractive these days that they lean more toward the category of jewelry than that of corrective devices. The wide variety of colors, shapes, and decorations makes it possible for one to have a wardrobe of them—or at least to find a pair that suits his particular coloring or taste.

HERE'S A TIP for you gals who want to liven up clear plastic frames. Pink pearl, or white pearl nail polish on the frames can add color and sparkle to your face. Two coats do the job. Certain types of polish remover take the color off without damaging the plastic. You can even switch colors every few months.

Just to settle an old score—a girl who wears glasses these days can expect as many passes as those with 20-20 vision. A well-groomed young lady should find glasses no obstacle in attracting the males.

If you still need consolation, take heart at this. I once read that big myopic (near-sighted) eyes are supposed to be beautiful.

IF COLLEGE is coming up and you would rather leave glasses behind, see your oculist about contact lenses, those miraculous, invisible little lenses which fit right onto your eyeball—and let you see perfectly. Many improvements have been made since they first came out.

Now on to braces, the "scourge of youth," as someone has dubbed them.

The choice here is between approximately four years with a mouthful of steel, or crooked ugly teeth the rest of your life.

For the 99 and 99 one-hundredths per cent of you who have chosen the first alternative—here's a cheering thought: You have plenty of fellow sufferers; and as is true in the case of glasses, no one notices them as you think they do.

Most teens look as cute as ever with braces. They just go on smiling sweetly, retainers and all. Two small tips: Smile with your mouth closed for photographs—the light reflects on

FAMILY PSYCHOLOGIST

Christmas In Schools
Affects Jewish Children
Differently and Subtly

By MILTON A. SAFFIR, Ph. D.

Director, Chicago Psychological Guidance Center

A CRUCIAL QUESTION that underlies any decision about what action a Jewish group or individual Jewish parent or rabbi might take concerning Christmas activities in the public schools, is the effect of such activities upon Jewish children.

The two general observations that can be made about such effects are that there will be a wide variety of reactions on the part of individual children, and that most of the effects will be undramatic, subtle, and subconscious rather than violent or even clear-cut or sharply definable.

The age of the child, the kind and intensity of Jewish home from which he comes, the attitudes expressed by his parents and Jewish teachers as well as his own unique personality pattern and background experiences will influence both his overt actions and his inner reactions to the various kinds of Christmas programs and activities to which he is exposed.



SAFFIR

The average child below the age of 7, and many children beyond that age, accept figures such as Santa Claus literally. Children with a strongly positive attitude toward Jewishness will be affected differently from

metal and gives a ghastly effect in the finished picture. Second, don't give cavernous laughs which reveal your glittering metalwork for the entire room.

IF YOU STICK to softly lustered jewelry and materials you will draw attention away from the braces.

A friend of mine who wore braces for years was once complimented on her lovely smile. It took terrific will power to suppress the reply, "You too can have a lovely smile in five years for only \$750."

All kidding aside, the day those braces come off you'll insist it was well worth the trouble. Can't you just see yourself now, stepping gaily out of the orthodontist's office and smiling for everyone to see?

Won't you drop a line to Judy and tell her what you'd like to see discussed in Teen Talk? The address is 5023 N. Pennsylvania, Indianapolis, Ind.

those who are confused, insecure, or indifferent about being Jewish.

A CHILD WHO has been instructed to refrain from singing Christmas carols may be perfectly comfortable, or he may develop feelings of shame or hostility. A child who participates in a Christmas play may undergo no discernible reaction, or he may build up envious or self-reflecting attitudes toward Christianity and Judaism. Most Jewish children of school age in this country have been exposed to Christmas activities in their schools. Very few of them have embraced Christianity as a result, nor are there too many instances of such children coming home in tears, getting into fights, or showing other dramatic effects.

However, if one considers the inner emotional reactions and conflicts that may occur, particularly those which function at a subconscious or unconscious level, it is doubtful whether there are many who remain unaffected.

THE EFFECTS, from the standpoint of building wholesome Jewish attitudes, are seldom favorable. At best one can hope they will be sufficiently minor so that the positive influences of the Jewish home and the Jewish school will counteract them. All too often, however, they are far from minor, and exert a significant influence in weakening, damaging, or distorting the wholesomeness of the child's Jewishness.

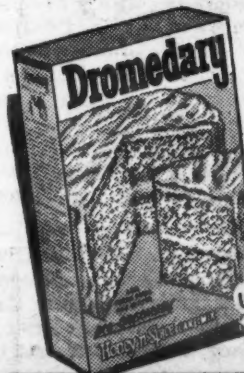
(What problems or subjects would you like to have discussed in this column? Readers are invited to submit questions or comments to Dr. Saffir, in care of The National Jewish Post, P.O. Box 1633, Indianapolis 6, Ind., or directly to his office, 55 E. Washington St., Chicago 2, Ill. Names will be withheld upon request.)

If you want to know what is going on in any part of the U.S. Jewish community, read The JEWISH POST.

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SPRING OF LIFE

by Orah Reeb

SO FAR... Miriam, a South African immigrant in Israel, finds life in a kibbutz filled with hard work and occasional dangers, but rewarding. She meets Jonathan and falls in love with him. Their love affair prospers exceedingly and Miriam's happiness continues unbroken until she discovers Jonathan is to accompany a group of pioneers chosen to found a new site for the kibbutz in the Negev. She is sadly disappointed when her application to be one of the advance guard is turned down.

But she is enheartened to learn she will get a chance to join the new settlement soon. First she must have some military training. She is taught the rudiments of handling weapons and of self-defense by Ron, the shotmaker. Some of the joy is taken out of her heart when she realizes Ron is envious of her selection to join the new settlement.

But that is soon forgotten when, at last, she reaches the kibbutz and is reunited with her Jonathan.

Jonathan takes Miriam on an inspection trip of the kibbutz, introduces her to many new faces, and paints a rosy picture of the future of their new home.

Batya, another woman in the kibbutz, tells Miriam about the horrifying experiences of Yehuda and Yael in Nazi Germany during the war.

INSTALLMENT XI

BUT THEN she remembered where she was and what she had set out to tell the other girl. "You may wonder what all this has to do with Yehuda. You see, people like us know what the word 'individual' means. We were buried in mass graves. We kept up the will, or maybe the word will is not correct, compulsion rather, to live, simply because there were so many of us, so many millions of us, crowded together, stinking, like dumb animals.

If we had had to suffer even a fraction of it all singly, not one of us would have survived. When the gates were opened and we were told that we were free people, then began the struggle for each of us to be a person again; to be an individual, and as individuals to face life again.

What that struggle means, and how close to madness it has brought every one of us, is something you cannot understand, who have been free all your life.

People like Yael were too far hurt. There was nothing left in them to take up the fight to make themselves into individuals again. Their bodies and brains could be trained but their spirit was gone. Those of them who are locked up today are perhaps the luckier ones.

"FOR THE OTHERS, like Yael, there is on the surface normal living, and beneath—just a void. And now and then I suppose there is pain, and an awareness of that emptiness. And there is never any love, nor any beauty. I think it is because of that occasional pain that Yael will not let Yehuda go.

Yehuda is a live individual, and he tried with all his heart and strength to bring her to life again. Now he knows that he has failed, but she does not release him. And he cannot make up his mind to leave her to the dead."

She lifted her hands and let them fall again.

"I cannot bear to see her killing him, too. Too many of us have died. He is a fine boy. But there is nothing we can do about it."

THE MOST URGENT foundation-laying work within the settlement was nearing completion. A strong barbed-wire fence surrounded the living quarters on the hill. A cement blockhouse,

narrow, and two stories high, with a wall like an old-fashioned battlement surrounding the roof on top was being built by five of the men and two women.

The building materials and a small truck had been provided by the Agency and the work was progressing fast. Four men had arrived as reinforcements from the old settlement, and eight men were out from dawn to dusk working on the water pipeline which came from the north and was meant to pass all existing southern settlements.

They left at 4:30 a.m., Jonathan among them, each with a rifle, a pick and shovel, and the truck took them to their destination and brought them back in the evening. It was dangerous work, but Miriam did not realize how dangerous until toward the end of her stay in the Negev, when the men came home one night, and were having their supper, too tired to be able to talk much.

A truck from a neighboring settlement, as young as their own, drove up, and a tall blond man came striding into the dininghall. He was the leader of the defense committee of his kibbutz, and when they saw his face they knew that there was trouble.

HIS KIBBUTZ, the same as theirs, sent out a party of eight to ten men every day to work on the pipeline. When he had driven out to fetch his workers home, he found that two of the men had disappeared. Against the advice of their comrades they worked a little apart and out of immediate sight of the rest.

No one had heard shots or sounds of a struggle. Because Be'er Chaim was closer to the place of work than his own kibbutz, he had come to collect a search party from here.

With the exception of two guards and most of the protesting women, the kibbutznikim crowded into the truck and drove off. Miriam stood with the other women, feeling as they did. To betray one's emotions at times of crisis in the kibbutz was unthinkable, so Jonathan had left her with a smile and a short handshake.

They did not sleep that night. The morning passed and yet the men did not return. Finally, at 11 o'clock the trucks with their load of grey, fatigued men, and two still shapes covered with a rough length of sailcloth, drove into the settlement.

They had searched all night. Finally, in the late hours of the morning, they had found the two bodies buried in the deep sand of the wadi, kilometers away from the place of work. The two men had been knifed and had died before they were able to cry out. The murderers must have crept upon them from the back while they were bending, digging the long furrow for the pipeline. Their bodies had been mutilated horribly.

THAT WAS when reports began to come in from one Negev settlement after the other. Single settlers were butchered while they worked in the fields, crops were set afire, more and more movement could be detected on the border mountain ranges, and the friendly Bed-

uin, when questioned, spoke non-committally of their loyalty to the settlers who had brought them water, and made mention, under cover of their flowery language, of large Arab forces that were infiltrating all along the border.

It was what had been expected, and the kibbutznikim did not waste unnecessary words or sleepless nights, though what they would have done had there been a large-scale attack on their settlement at that stage, not one of them knew. "Es wird schon schief gehen!"—with these words Baruch expressed the sentiments of most of them, and in the meantime there was work to be done.

On the day when the makeshift narrow pipeline reached and passed the kibbutz, there was an atmosphere of great festivity. Now they could watch from their hill how the Bedouin women in the long gowns went down with their earthenware jugs and chattered in amazement at the clear gush of water that came forth at the turn of a little wheel. Work at the pipeline continued southward, and almost every day small parties from the kibbutz had to investigate the twenty kilometer stretch which was the area under their control, to make sure that enemy Arabs were not tampering with it, which, of course, occurred often enough.

ONCE THERE was water, the ground which had been prepared in advance could be made ready into the beginnings of a vegetable garden and tree nursery. They worked on the slope of the hill and in the valley, outside the barbed wire boundary.

In the vegetable garden one stood guard with a Sten gun while three of them sowed and planted, and it was the same in the tree nursery. It would have been better if everyone had carried a weapon, but in the whole kibbutz, comprising by now over thirty people, there were twelve rifles and five Stens, while the drivers of the trucks carried revolvers.

What few weapons and what little ammunition there was had been obtained and brought to the settlement at great risk, for around this time the British ordained death penalties on Jews caught carrying weapons without a permit. A kibbutz driver on his way to his settlement in the south, and having to pass through hostile Arab country, was not entitled to such a permit.

THE AGENCY provided the settlement with its first small tractor. It was unloaded with more care and love than that usually shown to a new-born infant. There was an uncomfortable meeting when it had to be decided who would drive this tractor.

They finally came to the conclusion that Gershon, who had driven a tractor as hired worker near Kibbutz Hadar, should be the "Daddy" of the precious machine, and that Mordechai, a neat little Bulgarian, should go along with him as guard, and should take his turn when the other had his free day, or was ill.

So now all day long the women going about their domestic duties up on the hill, or working

The Digest of the Yiddish Press

Nothing Wrong With Jewish Girls

By RABBI SAMUEL M. SILVER



Jews are not always as popular as they would like to be among their neighbors, but Jewish girls often do very nicely. In his "Inside Africa" John Gunther reveals that Albert Schweitzer's wife is Jewish. Time Magazine tells about Clement Attlee's Jewish wife. And in the Day-Journal, Helen Blum discloses that Attlee's successor has one thing in common with the new earl. Hugh Gaitskill's wife is the former Dora Creditor, whose father was once a Hebrew teacher and author (one of his works was a series called "Leibele Batlan," written for a London Yiddish newspaper).

Good To Be a Horse In the Twentieth Century
A Forward editorial divides the amount (\$1,251,000) paid for the Woodward horse, Nashua, by its weight (1,200 pounds) and computes the price as more than \$1,000 per pound. "If Nashua were a college professor and a Nobel prize winner to boot, he would probably get about \$10,000 a year. Even if he were a baseball player, he couldn't rate more than \$100,000 a year," marvels the Forward, and then concludes: "It's good to be a horse in the 20th century."

Grossman Boys Prove Peter Stuyvesant Wrong Again
"WHEN THE Bigelow Carpet Co. closed its plant, Amsterdam, N.Y., was about to become a ghost town. Suddenly, the town was rescued by a firm which

bought the Bigelow factory and announced that parts of it would be rented out to a variety of industries to revive the town's economy and to prevent future reliance on a single company. In celebration, an enormous civic demonstration took place, with the entire population assembled to hear the mayor and the town's clergymen and watch a parade, featured by the unleashing of a balloon marked "Unemployment." Amsterdam's rescuers: the amazing Grossman Brothers, of Quincy, Mass., model industrialists, lumber barons and philanthropists par excellence.

The Forward's Moshe Lichtenstein interviewed the four Grossmans (Sidney, Joseph, Jacob and Reuben) and reports their friendliness and amiability. Sons of a peddler, the boys were taught by their father to "apply Jewishness to your business." They have, says Lichtenstein. Among other benefactions: The building of two synagogues in Quincy, generous donations to all of Boston's Jewish Appeals, the supplying of distillation machinery to save Israel's water during the war, contributions to Brandeis university, etc., etc. Concludes Lichtenstein: In 1654, Peter Stuyvesant wouldn't let Jews into New Amsterdam for fear they would harm the community; in 1955, the community of Amsterdam is delivered from harm by four Jews faithful to the finest ideals of their heritage.

ONE WAY TO SOLVE PROBLEMS OF JEWS TOLD

TEL AVIV (NJP)—In an interview in the Communist daily, Kol Haam, Berco Feldman, Rumanian Jewish Communist leader asserted that there is no need for separate Jewish institutions in his country.

Feldman told Meier Semo, correspondent for Kol Haam that the "problem of national minorities was solved in Rumania where over 250,000 Jews live, in the spirit of Marxism and Leninism."

The interview revealed that 5,000 Jewish children are learning Yiddish at numerous purely Jewish schools. Feldman said, however, that he saw "no need of special Jewish papers in Rumania, Yiddish or otherwise, because all Rumanian Jews understand and read Rumanian."

The interview also quoted

Chief Rabbi Moses Rozen to the effect that there are 500 synagogues all over Rumania, with more than 50 in Bucharest alone. The Rabbi, speaking fluently in modern Hebrew, noted that the "number of worshipers was decreasing from day to day because in popular democracies most people go to theaters, libraries, lectures and so on."

in the tree nursery or vegetable garden, could watch the tractor skillfully contour-plowing the grey soil, until comparatively large areas of earth, darker than the rest, were upturned in long curved furrows, ready to receive the seed that would grow and blossom into fertile green plants after the first winter rain.

IN SEPTEMBER the three months were up. Miriam and Jonathan had worked for more than a month without a break, and their yearly vacation was due as well, so, with the consent of the working committee, they decided to take a short holiday together. Miriam had not yet met Jonathan's parents who lived in Safad, a small town in the North. They left at the end of a sultry summer's day. Miriam waved to the chaverim and her heart was heavy as the rising with its plain brown blockhouse and the nearly finished fort and the small drab tents faded into the greyness of the sky and the land. First they went with the truck as far as the old establishment near Hadera. They arrived there at night, and after a hot shower they slept. In the morning when they were dressed in fresh, decently pressed clothes and polished shoes, and after both of them had had a haircut, they stood looking at each other and felt peculiarly light and strange. (To Be Continued)

DR. GASTER WOULD LIMIT MEMBERSHIPS

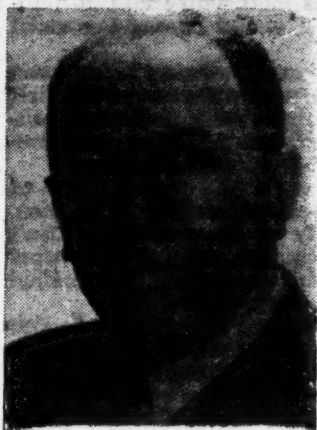
Organizations, Synagogues Hit for Gimmicks

NEW YORK (NJP) — Jewish organizations and synagogues were condemned for using gimmicks and gadgets to attract membership by a leading Jewish scholar.

In a debate on the revival of Judaism at the 11th annual parley of the Metropolitan Council of B'nai B'rith in New York City between Dr. Theodore Gaster of Dropsie college and Dr. Trude Weiss-Rosmarin, the criticism was hotly disputed.

Dr. Gaster, according to Nathan Ziprin, of World Wide News Service, lashed out furiously against the organized American Jewish community, including the synagogal and organizational structure, as "artificial" edifice for using gimmicks and gadgets to attract members.

GASTER ASSERTED that the pulpit had been rendered devoid of meaning by discussing book reports and holding political



DR. THEODORE GASTER
Hits Jewish Community

talks. He criticized such programs as "A Night of Jewish Poetry" or "Israel Dance Night" as not conducive to making "committed Jews."

Dr. Weiss-Rosmarin replied

that although such gimmicks are quite possibly serving as a media of attraction, the word of the pulpit, however erudite and spiritual, would be of no avail unless there were worshipers and audiences in the synagogues.

DR. GASTER called for a decline in affiliation, religiously as well as organizationally, his thesis being that it was more important to have a small core of dedicated Jews than large numbers of acquiescent ones.

Dr. Weiss-Rosmarin defended the synagogue of today, declaring that "Judaism can't be reserved for a special type of Jew."

She agreed that the spiritual and organizational structures must be given greater and more meaningful content, but she felt that objective would not be achieved by transforming institutions into academies of learning and piety.

I THINK AS I PLEASE

Worry Was Unwarranted,
I'm Proud of U. S. Jews

By CARL ALPERT

CINCINNATI, Ohio—No Israeli spending even a short while in the United States can fail to be impressed with the interest, enthusiasm and devotion of almost every American Jew in the cause of Israel. Whatever fears we may have felt in Israel that American Jews were growing lukewarm, that they were becoming tired of giving, that they had come to consider Israel a "foreign" cause, have been set completely at rest.

The emergence of Israel once again in the headlines of the press finds American Jews fully responsive. Their spirits fluctuate with the news. Strong words of criticism at the United Nations which somehow fail to take into consideration Israel's imperative need to defend itself against hostile neighbors, leaves them blue and disconsolate. They seek comfort and encouragement. A brilliant reply by Abba Eban, or some other positive, pro-Israel event in the news sends their spirits soaring again.

It is not that they do not have faith in Israel. The trouble is that from this distance they can see only the dark clouds. The facts of Israel's strength, calm determination, alert military forces, and Israel's own supreme confidence are not evident here. Wherever I have spoken on this visit to the States—and I have been in a number of communities already—I have found people eager to receive encouragement. What to an Israeli may seem obvious aspects of foreign policy and national defense are not always understood by American Jews, and the explanations frequently serve to turn their gloom into confident understanding.

Admires Way American Jews Give

Yet with all the fears and apprehensions, American Jews are not sparing in their support. Familiar though I am with American Jewish life, I have in recent weeks had occasion time and again to admire the outpouring of generous and unstinted aid. In some circles it has become fashionable to deride the big contributors, and to indicate that even with their big gifts there is still plenty left. True enough, perhaps, but they are giving, and to a degree unparalleled in the history of American philanthropy.

I know of no American Jew who has made a true personal sacrifice to make his contribution possible, but that should be no reason for withholding gratitude and appreciation. I am proud of American Jewry, and upon my return to Israel next month I shall tell my friends and neighbors and colleagues, again and again, what I have seen in this country. Truly American Jews are engaged in the shaping and the writing of world history.

Let it not be said that all giving is dictated by desire for publicity or personal recognition. It is the fund-raisers, not the donors, who have set the standards of publicity. Last week I had the pleasure of accepting a contribution of \$100,000 from an important Chicago industrialist, already a liberal donor to many worthy domestic and overseas causes. He felt that use of his name would not necessarily help to raise more funds, and would only make it appear that he was a publicity seeker. The gift therefore is not publicly announced.

Where He'll Get His Reward

Yet as the new buildings of the Technion, Israel Institute of Technology continue to rise on Mount Carmel, providing facilities for the training so vitally needed by Israel's engineers and technologists, this man will have the pleasure and satisfaction of knowing that a specific building, dedicated to an important phase of Israel's scientific advancement, has been made possible by his gift, and that generations to come of young Israelis will be able to procure their engineering education—thanks to him.

I had come to America with doubts. Would they be responsive? Do they understand that this Israel, which they helped to create, is now at a crucial point in its career? Will they retain faith through dark days? Will they be ready to continue to bear a share of the responsibility? All my doubts have been swept aside. I repeat, I am proud of American Jewry.

Names In The News

With the rabbis—Rabbi Samuel Fox, formerly with Congregation Agudath Achim of Little Rock, will be rabbi at Beth Jacob synagogue in Dayton . . .

Rabbi Herbert W. Bomzern, chairman of the council of rabbis of the national council of Young Israel, was installed as rabbi of Young Israel of Ocean Parkway, Brooklyn, on Dec. 17. Rabbi Max Geller has been elected president of the Houston Rabbinical council . . . Rabbi Chaim J. Weinstein has been elected to the pulpit of newly combined Temples Beth David and Ner Israel of Buffalo, elected president of the Buffalo Board of Rabbis, and appointed to the City of Buffalo's youth board.

A fourth child, David Eli, was born to Rabbi and Mrs. Saul Leeman of Levittown, N. Y., on Dec. 7 . . . a seven-pound daughter, Alissa, was born to Rabbi and Mrs. Harold M. Schulweis of Oakland, Calif., on Dec. 10 . . . Miriam Ruth Bokser, daughter of Rabbi and Mrs. Ben Zion Bokser, of Long Island, New York, was bat mitzva on Dec. 9 . . . Pittsburgh Rabbi and Mrs. Solomon I. Mosesov's daughter's Shirley has become engaged to pharmacist Lloyd M. Whitman.

The Arabs understood it their own way and behaved accordingly. The result came in the Israeli elections, Ben-Gurion's return to power and the new policy of vigorous retaliation. The situation was aggravated by the Western reaction to the Egyptian-Communist arms deal and by Eden's proposal of "mediation," not entirely unencouraged by the references in the Dulles speech some months before that. After the Israeli attack on the Syrian position, Ambassador Lodge in the Security Council again repeated his moral admonitions to Israel, as he did after Kibya. Again he tells the victim of repeated hold-ups whom the law fails to protect to show respect for the law and not to take it into his own hands. The history of America is full of examples to show that only when the law respects itself can it hope to be respected by law-abiding citizens. A judge who fails to protect the innocent victim, but later lectures to him on morality when he puts up a fight, will only lose in the public esteem.

Suggestion Made They Be Assistants

Women As Rabbis Predicted In Year or Two

BROOKLYN (NJP) — Women will be ordained as rabbis within a year or two at the most, according to a prediction by Miss Jane Evans, executive director of the National Association of Temple Sisterhoods.

Taking the affirmative in a debate Dec. 14 in the Union temple in Brooklyn, Miss Evans said that women possess all the intellectual as well as spiritual qualities necessary to fulfill the rabbinical duties of teaching, preaching, community relations and pastoral work.

DR. TRUDE Weiss-Rosmarin, editor of The Jewish Spectator, a national monthly magazine, taking the negative side, agreed with Miss Evans that women should be ordained as rabbis, but was opposed to them serving in the pulpit as preaching rabbis.

Dr. Weiss-Rosmarin said they should serve as assistants to pulpit rabbis, as principals of religious schools, teachers and social workers who combine Jew-

NEW YORK
U. S. State Department Is
Reason for B-G's Actions

By M. Z. FRANK

SHORTLY AFTER THE KIBYA INCIDENT two years ago, Ben-Gurion resigned. He came back and immediately there came more Kibyas, only this time the fire was concentrated on military positions rather than civilian population.

Does that mean that Ben-Gurion is just crazy or bloodthirsty, or imperialistic, as some people think? The reasons have to be understood in the context of the events.

The two years that Sharett pursued his policy of moderation and reconciliation by diplomacy did not bring a relaxation, but, on the contrary, a worsening in Israel's situation. The fault lies at the door of the United States Department of State. Had the State Department utilized the period of moderation to bring about a reasonable settlement, the people of Israel in the last elections would not have voted for an activist majority in the Knesset and Ben-Gurion would either not have returned as Prime Minister, or, if returned to power, would have directed his attention to electoral reform instead of military activity.

Had To Learn Jewish Life Not Cheap

Kibya did not come out of the clear blue sky. The pro-Arab policy of the State Department gave the Arabs what they thought was the green light to murder Jews, and the Jews saw themselves compelled to show in terms that anyone can understand that, no matter what the State Department or the Security Council may do or say, Jewish life is not cheap.

Kibya shocked public opinion, among the Jews as well as among non-Jews, and Ben-Gurion retired. Then what happened? The State Department, and the Arabs, encouraged by the State Department, behaved as if now with Sharett, they can have a field day—another protest, another plea, at most another innocuous resolution by the United Nations for every killing, for the Suez Canal blockade, for the shootings at Jewish fishermen, etc., etc. American spokesmen, from Dulles down, spoke as if the Arabs were wherever they were as of right, and the Jews merely as of sufferance of charity, that whatever the Jews have is too much so they can spare some to placate the ego of the Arabs, that, if it was unreasonable on the part of the Arabs to demand Israel's unconditional surrender as the price of Arab defeat, it was not unreasonable for the Jews to agree to at least a partial surrender.

Arabs Criticize As If They Were Citizens

Arab diplomats in the United States were tolerated to speak out in a manner that would never be permitted in a British or French diplomat. At the worst time of crisis in Ireland or in Palestine, no British representative in America spoke against Irish-Americans or American Jews or about American legislation as the ambassadors of Iraq and Syria were suffered to speak against the Jews and against American laws of tax exemptions.

The Arabs understood it their own way and behaved accordingly. The result came in the Israeli elections, Ben-Gurion's return to power and the new policy of vigorous retaliation.

The situation was aggravated by the Western reaction to the Egyptian-Communist arms deal and by Eden's proposal of "mediation," not entirely unencouraged by the references in the Dulles speech some months before that.

After the Israeli attack on the Syrian position, Ambassador Lodge in the Security Council again repeated his moral admonitions to Israel, as he did after Kibya. Again he tells the victim of repeated hold-ups whom the law fails to protect to show respect for the law and not to take it into his own hands.

The history of America is full of examples to show that only when the law respects itself can it hope to be respected by law-abiding citizens. A judge who fails to protect the innocent victim, but later lectures to him on morality when he puts up a fight, will only lose in the public esteem.



DR. TRUDE WEISS-ROSMARIN
Ordained, But Not In Pulpit

ish knowledge with psychological facilities.

THE RABBI, she said, is looked upon by his congregation as a father image, and something important would be detracted from the rabbi if the father figure were to go out of the pulpit.



MISS JANE EVANS
Women Qualified

The idea of ordaining women as rabbis was first considered in 1923, according to Rabbi Alfred L. Friedman of Union temple, moderator of the debate.

Rabbi Weinstein Says:

Rabbi Weinstein Says:

Exodus Story Sermon Paradise Shemos

By JACOB J. WEINSTEIN

It may be that the contemplated dam at Asawan will overshadow in size and weight the ancient pyramids, but neither Pithom nor Asawan will overshadow the story of the Exodus. It will remain for all time the great story of emancipation.



Our Congress has but recently ordered our Information

Service to publish the basic documents of democracy, to translate them into the world's major languages and to circulate them widely abroad. Those basic documents should, by all means, include the story of Exodus; for it speaks from the heart of a people to the hearts of people.

It has everything in it. There is instruction for tyrants, instruction for reformers, instruction for free men who think they would prefer the security of an ordered society, instruction for slaves who imagine that freedom is an undisciplined license.

THE ARCHITECTS of Judaism did well to make the story of the Exodus the simplified and dramatized theme of the Hagadah and convert the Passover into a pageantry of a people's emancipation and resurrection. When mankind shall at last learn the true meaning of community, Moses shall be seen not as the precursor of Jesus but rather as the symbol of the larger value of social justice, of which individual integrity is but a part.

Meanwhile the text of Shemos is packed with salty wisdom, as a Hamantasch with poppy seed. Here are some of the speculations that could keep a rabbi busy for a year of Sabbaths:

"NOW THESE are the names of the sons of Israel." What has happened to Simeon, Levi, Issachar, Zebulun, Naphtali and Gad? Why do Jews avoid Biblical names? How do we choose our children's names? The power of suggestion in names. The social handicap in names. How the name Levi became a Far West-

NEED A MAJOR FIGHT ON BIAS IN SCHOOLS The Editor's Chair

IF THE ANNOUNCEMENT by the American Jewish Committee of its program to combat anti-Semitism in the top social clubs means that the Committee is seeking a new area of work, we politely want to suggest that there are many urgent jobs to be done in the field of civic protective work.

If these are less glamorous than the battle against the elite clubs where the power decisions of our communities are made, they at least seem to have the possibility of yielding more immediate results.

Just one phase of the fight against anti-Semitism which needs more attention than it is getting currently is that on quotas in our professional schools and college faculties.

We can bear the kind of secret anti-Semitism that seems to the American Jewish Committee to warrant such efforts that it sent speakers with that message to all its local chapters. But each time a capable Jewish pre-med student is refused admittance to a medical school, or each time a qualified Jewish scholar seeking a place on the faculty of an American university, is rejected because of his religion, a deep injustice is done.

All our civic defense agencies are doing something in the matter of bias in our schools of learning, but could not

a major fight be conducted, and are not the universities more vulnerable to public opinion than would be our top social clubs?

An institution of learning is supposed to be the place where the scientific spirit holds sway, where only facts are considered, and where prejudice is something only the uneducated stoop to.

This at least is the proud boast of our colleges and universities. If then, they are guilty of discrimination, isn't a full-scale campaign, with all the forces of the Jewish community marshalled for the attack, most warranted.

The first step is a nation-wide Jewish conference on the matter. It would be desirable for the two groups which withdrew from the National Community Relations Advisory Council, the Anti-Defamation League and the American Jewish Committee, to join in the program with the NCRAC. For this is one fight that requires the fullest co-operation of all agencies of the Jewish community.

We believe that such a campaign would yield results.

It might even be necessary to resort to the courts, but we are not so embittered as to believe that once the public were apprized of how undemocratic our schools of higher learning have been, there wouldn't be a great clamor for justice.

WHEN NORMAN SUBOTNIK, writing in the Jewish Times of Baltimore, maligned Rabbi Elmer Berger, Robert S. Nyberg rushed to the defense of Rabbi Berger, but in so doing committed just as egregious an error on his own.

Mr. Subotnik, a columnist for the paper, had written that Rabbi Berger has publicly "promised to do his worst in America to destroy the State of Israel."

We're sure that Rabbi Berger made no such promise. What Mr. Subotnik must have had in mind was that the net effect of Rabbi Berger's activities was to seek the destruction of Israel. Whether this is so or not, isn't for us to say, although we will say that many believe it to be so.

BUT MR. NYBERG went on to defame the Anglo-Jewish press, including of course The Post, because he made no exceptions in his denunciation. He wrote:

"It is sadder yet that American citizens are being barred from hearing both sides of a highly controversial and emotional issue by the blindness of the Anglo-Jewish press and its publicists."

We submit that Mr. Nyberg is just as guilty of intemperate writing as is Mr. Subotnik. The Post has sought to give the Council's views a hearing, much as it disagrees with the Council's policies and activities. We feel that they have a right to try to win over the United States Jewish community, if they can.

BUT THERE IS more to be said about Mr. Nyberg's accusations against the Jewish press. Let's explore the matter.

A minority anticipates and expects difficulty in reaching the public. That is natural. A minority represents a few people, its views are unpopular, and it must buck the competition for news from the major groups.

A minority bewails the fact that it doesn't have access to the public ear as its opponents do. All too true. But inevitable.

Even in democracies where the spirit is such that it is hospitable to minorities, the minority still has to fight and claw for each inch of space it gets in the newspaper.

AS FOR US, we don't think the Council for Judaism has fared so badly in this respect. For a while, it had almost a better ear to the Jewish public than the Zionists, not only in the Anglo-Jewish press but in the daily press as well.

Now that the newness of the anti-Zionist group has worn off, and of course more important—that its principal target was lost when Israel was established—the Council doesn't get the space in papers like the New York Times that it used to get.

But it still doesn't do too poorly.

We don't know for how long the Council will continue to press the issue of Zionism, but by this time we would venture that they have lost their case and that the United States Jewish public, having heard its views, has turned thumbs down on them.

So much for the question of a chance to air its views. We think the Council has had a fair hearing and lost.

REFORM PROGRAM REFRESHING CHANGE

WHETHER OR NOT you agree with the program announced by the executive board of the Union of American Hebrew Congregations (Reform) we're sure you'll applaud the fact that the group devoted itself not to seeing how more money could be raised, but to some of the problems affecting piety in the United States group.

This program includes:

1. An expanded study program for adults.
2. Experimentation, "drastic if necessary," in the field of worship services so that "reverence will grip the occupants of the pew."
3. Development of specific techniques for the transfer of religious ideals into the general community.

A STUDY of the three proposals reveals that they are not distinct measures as a hasty perusal might indicate.

ern household word. The revival of Biblical names in Israel.

"Now there arose a new king over Egypt who knew not Joseph." The limitations of personal gratitude. The inevitable dynamics of tyranny which turns the benevolence of one reign into the malevolence of the succeeding reign. The classical rationalization of the in-group toward the out-group. No out-group in a totalitarian society can remain prosperous without exciting hostility. The Egyptian corvée compared to serfdom and American slavery.

"And the midwives said to Pharaoh: Because the Hebrew women are not as the Egyptian women for they are Chayot." Chayot can be translated "lively," "vigorous," or "animal-like." Consider the prominent part played by women in the saving of Moses—Pharaoh's daughter, Miriam, the midwives.

"WHEN MOSES was grown up, he went out to his brothers and looked on their burdens." What makes the successful man from the privileged classes return to the lowly or to the battle for the lowly? Consider Ahmenotepeh, Moses, Washington, Jefferson, Lenin, Roosevelt. Is it a sense of guilt, boredom, exhibitionism, or a nostalgia for the source—the people?

"And he said: 'Who made thee a ruler and a judge over us?' Was this the resentment of the slave toward the prince, or the unwillingness of one Jew to acknowledge the superiority of an-

Unusual Charge Heard

Jewish Children Forced To Pray, Knesset Member Alleges

JERUSALEM (NJP)—The charge that Jewish children are being forced to pray in a school in Israel was hurled in the Knesset here.

The charge, which sounds odd, was made by Nahum Nir, who asserted that fourth grade students in School 34 at Ramat Yitzhak had been compelled by the teacher to pray. He also complained that the males in the class were forced to don yarmelkes even while not studying the Bible.

Minister of Education Zalman Aranne promised to investigate the charge, but not until Nir, who represents the Ahdut Ha'avoda in the Knesset asked "what shall I tell my little granddaughter who asks me why they compel her to pray every morning?"

Aranne told Nir that it is customary in the schools to study the Bible with heads covered, but that there is no compulsion to do so. He said the school in question had received not even one complaint from parents in the matter.

other, or the sheer ignorance of the brutalized who know not even that which is to their own interest?

"BUT MOSES fled from the face of Pharaoh and dwelt in the land of Midian." For all true leaders must have their bath of solitude in the wilderness. Here Moses learns to curb his irascible temper. Here he learns nature's slow wisdom and infinite patience. Here he experiences the revelation of the burning bush—the presence of a compelling power that blazes but is not consumed. A power that can be defined only as I Am that I Am. A basic, primitive existentialism. Here he learns that even a

stutterer without a concrete definition of his God can lead a people from slavery to self-discipline if only he will subjugate himself to a power greater than himself. The Midian desert proves to be the great laboratory of democracy for in it there slowly burgeoned the conscience and judgment of the first great democrat—Moses.

WHERE TO EAT

JERUSALEM — The 15 best restaurants in Israel will receive a special approved insignia from the Government Tourist corporation and will be recommended for tourists.

FUND TRANSFER OK'D

TEL AVIV — The South African government has granted 1 million Israel pounds in cash for the transfer of funds from the special emergency campaign being held in the Union

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Letters must be typed or printed clearly double-spaced, on one side of the page only and should be no more than two pages long. Only letters bearing the writer's signature and address will be printed. The Post reserves the right to condense letters. No material submitted to The Post will be returned unless accompanied by a self-addressed stamped envelope.

LEVIT EXCLUDES ISRAELI PARTIES AS SCRIP USERS

● Editor, The Jewish Post:

It has been brought to my attention that the Agudat Israel has taken exception to my comments on Mr. Leo Heiman's story in the National Jewish Post of Nov. 4. It has caused them aggravation.

Mr. Heiman's article mentioned four political parties making large-scale currency transfers, naming Mizrahi, Hapoel Hamizrachi, Agudat Israel and Poale Agudat Israel, as well as yeshivas. I was then correctly quoted as disagreeing with the inclusion

of Mizrahi and Hapoel Hamizrachi.

However, I actually disagreed with the inclusion of all political parties as users of scrips, for the simple reason that none of the parties as such are transferring funds to Israel, and therefore cannot make use of scrips, in their character of political parties. The actual users are yeshivas, whose affiliations are various and include all the four trends.

YEHUDA LEVIT
Consul Economic Section
New York City

Lauds Letter Of Dr. Klein

● Editor, The Jewish Post:

Dr. Carol Klein, whom many religious servicemen will still remember fondly for his work in Providence, R.I., during the war, recently contributed a letter to this page, in which he defended Bar-Ilan university's decision to award an honorary degree to New York's Mayor Wagner. (NJP, Dec. 16, '55.)

I think the clarity and moderation of Rabbi Klein's letter would serve as an excellent model for contributors to your weekly theological free-for-alls to aim at.

SHIMON WINCEBERG
Los Angeles

Prefers Mann's Account To That of Weinstein's

● Editor, The Jewish Post:

It is indeed comforting to know that future generations will be able to be introduced to the personality of Joseph through the perceptive and understanding eyes of the late Thomas Mann, rather than the peculiar and almost sadistic interpretation of Rabbi Weinstein. As Mann writes: "Thus he spoke to them and they laughed and wept together and stretched out their hands as he stood among them and touched him, and he too caressed them with his hands. And so endeth the beautiful story and God-Invention of Joseph and His Brothers."

LAURENCE SIEGEL
Hebrew Union College
Cincinnati, O.

Didn't Have To Go To London For Story

● Editor, The Jewish Post:

A short time ago you brought a notice about a non-shatnes clothing store in London with the interesting title, "Now you can eat your hat, it is kosher."

It is surprising that you have to go to London if you can find the same right before your door.

Since 15 years we have been "kosherizing" garments at almost every larger store in New York.

L. SPITZER
Torah Umitsvot
Brooklyn.

ISRAEL'S POPULATION

JERUSALEM — Israel's population numbered 1,774,000 at the end of October of this year, according to figures just released by the Central Bureau of Statistics and Economic Research.

Compares Jordan To Outer Mongolia

● Editor, The Jewish Post:

As compensation for Nationalist China's veto of the absurdity known as the Mongolian People's Republic, the Soviet Union has barred Japan from membership in the United Nations. It is gratifying that the Soviet Union did not snarl the whole package deal as a result of the veto against Outer Mongolia.

Outer Mongolia was not the only propaganda hoax being pushed for membership. It had its equal—the Hashemite Kingdom of Jordan (formerly Transjordan). Therefore, just compensation would have been to bar Jordan's membership.

Jordan is a political and economic absurdity. As far as we can go back into the annals of history, the land west of the River Jordan and Transjordan have always been a single, undivided country, named either Israel or Palestine. Transjordan was recognized as an integral part of the future Jewish State in the Mandate for Palestine. Britain violated the Mandate, which the League of Nations entrusted to her, by partitioning Palestine, and imposing upon Transjordan a monarch from the exiled House of Hussein, Sheriff of Mecca.

There is no legal or moral right for this "royalty" to govern Hebrew territory; to bar Jews from praying at the Wailing Wall in the City of David, from visiting the Grave of Rachel and the Caves of the Hebrew fathers, Abraham, Isaac and Jacob at Hebron. What absurdity is it that keeps the Hebrew territories of Bashan and Gilead, east of the Jordan, "Judenrein?"

Jordan exists only for Britain's convenience. It is no more independent than any Soviet satellite.

ELIAS COOPER
Englewood, N. J.

ETERNAL LIGHT PROGRAM

NEW YORK—"The Man Who Knew Lincoln," a story of Edward Rosewater, telegrapher in the war office in the nation's capital during the Civil War, written by Virginia Mazer and starring Raymond Massey, will be presented on the Eternal Light radio program on Sunday, Jan. 1, at 12:30 p.m. EST over NBC.

THE POST is the only Jewish paper which maintains a fully-staffed bureau in New York City.

Must Give As Much As Annual Dues

Country Club Orders Members To Contribute To Local Drive

BOSTON—The Belmont Country Club, described as one of the wealthiest in the United States, has voted that members must contribute at least one year's dues to the Combined Jewish Appeal here.

The new rule makes it a condition of membership that at least a minimum sum, to be determined by the club's board of governors, be given by each member to the annual local Jewish drive.

The JEWISH ADVOCATE, here, said the ruling was the first of its kind in the area which makes "charitable giving more than a matter of conscience but a direct community obligation."

Under the ruling the board of governors will review the contributions made by its members to the CJA from time to time, to determine if any infraction of the rule has been committed.

Book Says Too Much Preaching By Rabbis

By JEANETTE HERSCHAFT

Jewish Post Correspondent

NEW YORK (NJP)—"The preaching rabbi" was criticized as being under the "influence of Protestantism" by Rabbi Henry Enoch Kagan in "Judaism and Psychiatry," which has just come off the press.

Rabbi Kagan said the need today is for a listening rabbi whom the congregants might come to for a release from some of their fears and anxieties.

The first specifically Jewish book which deals with psychiatry, it is composed of contributions from a number of rabbis and noted psychiatrists. It was published by the National Academy of Adult Jewish Studies of the United Synagogue of America.

RABBI KAGAN expressed the belief that most of our rabbis are too busy sermonizing about the existence of God or too ritualistic in their approach.

"They believe," he wrote, "the problem of anxiety can be met through some kind of magical thinking or through the mechanical routine of repeating prayers."

Long a defender of the advantages that psychiatry might bestow on religion, Dr. Kagan asserted that modern Judaism has been weak in recognizing the need of talking out the anxieties that trouble the soul.

HE SAID Hassidism is now undergoing a revival in American Jewish life. He described Hassidism as an early effort to apply to Jews "the psychotherapy that lies in Judaism for the individual soul."

Rabbi Edward T. Sandrow, whose contribution to the volume is headed, "Conscience and Guilt," wrote that the greater a person's awareness of himself,



RABBI KAGAN
Influence of Protestantism

the more he can acquire of the teachings of his religion or tradition.

Rabbi A. Alan Steinbach stated that: "We must understand man before we understand God."

THE BOOK grew out of a series of lectures at the Park Avenue Synagogue over a three-year period.

Dr. Henry Raphael Gold, who formerly held a pulpit for 15 years in Texas, and is now a leading psychoanalyst, urged that "every rabbi should have at least a course in mental hygiene." He added, however, that: "Unfortunately some of our rabbis are only fit to make collections."

CLASSIFIED ADS

JEWISH POST
QUICK-ACTION
WANT ADS

Advertisements in this section are payable in advance. A one-inch ad (one inch high by two inches wide) is \$4.20 for one insertion, \$3.50 each for two insertions or three insertions and \$3 each for four or more insertions. A two-inch ad (two inches high by two inches wide) is \$7 for one insertion and \$6 each for two or more insertions. All ads and inquiries should be sent to "Classified," The NATIONAL JEWISH POST, Box 1633, Indianapolis 6, Indiana.

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* All announcements, including Bar and Bat Mitzvas, Births, Cards of Thanks, Confirmations, Death Notices, and in Memoriams are payable in advance at the rate of 10 cents per word.

Personals

Personals will be printed under this heading each week. Cost is 10 cents a word payable in advance. Those less than 25 words are payable at the minimum price of \$2.50. Extraneous words and phrases will be deleted.

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Inflation Scares Israel; Wage Freeze Asked

TEL AVIV (NJP)—Premier David Ben-Gurion's appeal to a special meeting of Histadrut leaders for agreement on a ban on wage increases has lent impetus to the drive to prevent inflation. Israeli officials have been seeking to put a damper on inflationary trends in the Jewish state, which has seen a steady increase in prices and wages.

Ben-Gurion asked the meeting: "How can we request money from world Jewry while we here in Israel steadily raise our living standards?" He said that only the old established population has benefited from the rise in the standard of living, while the newcomers still existed in stringent circumstances.

Levi Eshkol joined in the appeal. The finance minister presented a series of proposals aimed at eliminating wastefulness in the foreign service and among the emissaries sent by Israel to various Jewish communities of the world.

One such proposal, made by the Mapai Control committee to the party's Central committee, would prevent public officials from having a car at their disposal for personal use, and their expenses, both here and abroad, would be standardized according to a set of "rules of ethics."



ESHKOL

NEWS HOPPER

Pete Neft To Lead Pitt Against G. T. Monday In Sugar Bowl Tiff

Pete Neft, Jewish quarterback on the Pittsburgh football team will lead his team against Georgia Tech in the Sugar Bowl Monday. . . . Chief Rabbi Israel Brodie of England may visit the United States, accepting an invitation from the Rabbinical Council of America (Orthodox). . . . The armies of Egypt, Saudi Arabia and Syria have united under a joint command.

MISS JUDITH Feinberg, daughter of Mr. and Mrs. Abraham Feinberg, was wed to Berton Jerome Schneider Sunday. Mr. Feinberg is president of the Brandeis University board and holds the same position with the Israel Bond organization. . . . Prof. Saul Lieberman was re-elected president of the American Academy for Jewish Research.

MRS. PAULINE N. Wuertz, non-Jewish farm wife living in the little farm community of Coolidge, Ariz., has contributed \$3,000 to the Israel Defense Fund. . . . Jacob J. Levison, 73, of Sea Cliff, Long Island, a pioneer of the U. S. Forest Service, who helped organize it under Theodore Roosevelt, was given a certificate of charter membership in the U. S. Forest service.

THE DECALOGUE Society of Lawyers, of Chicago, has selected Sen. Herbert H. Lehman as recipient of its Award of Merit for 1955. . . . The first new Orthodox synagogue to be established in Dallas in fifteen years has been granted a charter by the State of Texas.

DR. JONAS SALK, polio vaccine developer, and Dr. Solomon B. Freehof, rabbi of Rodef Shalom congregation of Pittsburgh, are among the 10 district persons cited by the Pittsburgh Newspaper Guild for important contributions to the city's progress this year. . . . Two Israelis walked off with first and second place in the world-wide DX contest (long distance ham radio stations using International Morse code) sponsored by CQ Magazine, an American journal for ham operators. First place went to Sam Monastirsky, located at Lydda airport; second place, Egon Rosenthal of Haifa.

Obituaries

S. Niger, 72, Succumbs

NEW YORK — Samuel Charney, 72, of Brooklyn, renowned Yiddish author, editor and literary critic who used the pen name of S. Niger, died Saturday, Dec. 24 of a heart attack in Harlem hospital.



CHARNEY was a director of the Yiddish Labor Committee; he was a director of the Yiddish Scientific Institute and editor of its journal.

A brother of the late Councilman Baruch Charney Vladeck, Mr. Charney wrote about 20 volumes of literary analysis, criticism and history in Yiddish, Hebrew and Russian, many of which have been translated into the major languages of the world.

He worked for a while on the Jewish Daily Forward, and for the last 35 years he was associated in an editorial capacity with The Jewish Day.

Rabbi M. Weingarten

WILKES-BARRE, Pa.—Rabbi Myron Weingarten, a native of New York City, who was spiritual leader of Temple B'nai B'rith here since October, 1954, was fatally stricken by a cerebral hemorrhage on Nov. 1 while he was driving his car. The Post learned this week.

OTHER DEATHS Sol Rosenblatt, 51, New York City, vice-president of Rosenblatt & Kahn, children's coat concern, and vice-president of Jewish Memorial hospital for many years, Friday, Dec. 23. . . . Louis Gallet, 51, Uniontown, Pa., head of

Mr. Charney was, at his death president of the World Jewish Congress, an affiliate of the Jewish Labor Committee; he was a director of the Yiddish Scientific Institute and editor of its journal.



'Poster Boy' Launches BB Drive

Tommy Woodward of Baltimore, aged 5, the 1956 "Poster Boy" of the March of Dimes, helps B'nai B'rith open its annual campaign in behalf of the National Foundation for Infantile Paralysis by making a special trip to Chicago just before the holidays for a visit with Philip M. Klutznick, world president of the B'nai B'rith, and Mrs. Louis L. Pearlman, president of the B'nai B'rith Women. The nation-wide campaign, opening Monday and continuing to Jan. 30, will feature Tommy's picture on all the posters and advertising material. The B'nai B'rith campaign is being directed by the National Commission on Americanism and Civic Affairs.

Court Action Threat Changes Attitude of New York AAA

NEW YORK (NJP)—A threat of court action brought an abrupt change in the outlook of the New York Automobile Club which voted last week to press the national AAA to withhold approval from restricted hotels and resorts.

After other pleas had been fruitless, Emanuel Muravchik, national field secretary of the Jewish Labor Committee, said he warned the New York club that the courts would be asked to bar circulation of the AAA's directories in states where anti-bias laws were in effect.

The club's president agreed to appoint a committee to push for implementation of the action. The committee was empowered also to aid the club eradicate discrimination from its own hiring policies.

(The Connecticut AAA recently asked the national organization to withhold approval of biased resorts and hotels.)

Gallet Knitting Mills, Saturday, Dec. 17 of a heart attack. . . . Edward A. Nathanson, Boston, well-known attorney, communal worker and leader in educational, religious and philanthropic activities, recently. . . . Dr. Max Ratner, 52, Montreal, chief of the urology department and former medical board chairman of the Jewish General hospital there, Del. 20.

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CAIRO U. AMERICAN DEANS HIT JEWS IN TIMES LETTER

NEW YORK (NJP)—Five members of the Council of Deans of the American University of Cairo, in a letter in the New York Times, charged that "Zionist pressures create a situation in which each candidate (for election) is trying to outdo the other in professing his friendship for a foreign country."

The letter, quite open in its approach, was clever, but its anti-Semitism was not too well veiled. By asserting that "minorities assimilate quickly to American life and become full-fledged citizens in the social sense . . ." the letter cleverly conveyed the meaning that U. S. Jews had not become full-fledged citizens.

"**WE THEREFORE** ask," the letter continued, "that at this most critical time the Arab-Israeli dispute be kept from becoming a football of American politics. In those cases in which would-be candidates and others prominent in American life have already introduced the topic, we respectfully suggest that they are playing with a fire which could easily spread beyond their greatest imaginings and we appeal to them to desist so that other candidates will not be forced into positions still farther from the public interest."

The final two paragraphs of the letter were most outspoken:

"**THE WRITERS** of this letter represent both our major political parties and are sincerely concerned lest the lack of Arab pressures in our domestic politics and the prevalence of Zionist pressures create a situation in which each candidate is trying to outdo the other in professing his friendship for a foreign country."

"We maintain that by yielding to the pressures of a Zionist minority and by favoring one party to a foreign dispute a candidate is plunging himself into an emotion laden and most complicated issue which he is not competent to judge. We maintain further that by so doing he is acting irresponsibly and endangering the welfare of his country."

Signers of the letter were Harlan H. Conn, H. Freeman Gossett, John W. Hollenbach, Alan W. Horton and John W. Provine.

Ousted Chief Rabbi Of Argentina in N. Y.

NEW YORK (NJP)—Rabbi Amram Blum, who was chief rabbi in Argentina under the Peron regime, and who was deposed after the ouster of Peron, has arrived in New York. Rabbi Blum was head of the Beth Din.

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